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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

MARCH, 1825.

NOTICE.

WE think it right to warn the friends of the Jewish cause in the country, against too easily giving credit to the professions of travelling Jews who represent themselves as Christians. It will always be prudent to make very particular enquiries respecting the truth of their statements, as designing persons will ever be found ready to take advantage of the benevolent spirit now manifested towards the Jewish nation; and thus discredit will not unfrequently be brought on the cause, and Christians discouraged from co-operating in a work, the success of which does not depend on the sincerity or stability of a few individuals, but on the word of that God who keepeth his promise for ever.

GENERAL INSTRUCTIONS OF THE LONDON SOCIETY TO THEIR MISSIONARIES.

Beloved Brethren in the Lord,

AFTER earnest prayer for Divine direction on this important subject, and with feelings of deep interest for your personal welfare and prosperity, the Committee desire to present you with their instructions, to which they request your marked and undeviating attention. They are offered in the spirit of affectionate counsel; and the Committee trust, however distant countries may separate you from them, these instructions will be frequently perused as your directory, and as a pledge that, though absent, you live in their remembrance.

The office to which you have dedicated yourselves has for its ob-

ject, to promote Christianity among the Jews. In the present state of that interesting people, this office requires, a constant endeavour, by the divine blessing, 1st. To bring the scattered remnant of Judah and Israel to a cordial reception of the Lord Jesus Christ as the true Messiah:—2dly, To interest Christians and other persons in their welfare; and, 3dly, To obtain such information as may be useful for those purposes. Thus at one time you will be directly engaged as a Missionary to the Jews; at another, more indirectly, but, it may be, not less usefully employed in their service, in exciting the sympathy of Christians in their favour; and at a third season, in making researches for those stores of information which may hereafter be most advantageously used by the friends of Israel.

Yours, therefore, is an office requiring "largeness of heart;" it will not suffice you merely to convert a single Jew, nor to interest a few Christians in their welfare, nor to explore some unknown countries or literary curiosities in their behalf; but you will consider yourself one of a body whose work will never terminate till every channel of information has been searched, till all Israel shall acknowledge Jesus as their Messiah, and with the Gentiles become "one fold under one Shepherd."

In giving you their instructions, the Committee conceive it may be most useful to arrange them under the two following heads, though some of their observations may be of so mixed a nature, as not to admit of that exact order.

1st. Respecting your personal religion.

2d. Respecting your conduct, in your intercourse with the Jews; with Christians or others among whom you sojourn; and with the Society.

They commence with your personal religion, as they consider this of the highest importance. They entertain no hopes of success from any agents who have not fully counted the cost, and, by Divine grace, made up their minds to do or suffer the whole will of God. The office of a Missionary has little of worldly honour or emolument to recommend it. He who enters upon it must look to the light of God's countenance as his principal joy and consolation at present, and to the blessedness of his eternal kingdom as his great reward hereafter. The love of Christ and the extension of his kingdom, the saving of souls from death and being instrumental to their everlasting

happiness, must be the prevailing motives of his conduct. He must have the spirit of his divine Master, "who for the joy that was set before him," the joy of saving miserable sinners, of doing the will of God, and manifesting His glory, "endured the cross, and despised the shame." Lower motives than these will fail in the hour of temptation. Nothing but love to God, the Father, Son, and Holy Ghost—the Lord Jehovah revealing himself in the person of the Son, will suffice. The love of Christ must constrain him. He must go forth with this inscription upon his forehead, "For me to live is Christ, and to die is gain."

Such must be the standard of his personal piety. We trust, beloved brethren, that it is yours; that through the riches of divine grace, you are born again of the Spirit, have a lively faith in Christ Jesus, and have given up yourselves to his service.

This standard must be kept up. The fire must ever be burning on the altar. If the ardour of the Missionary cools, his work will suffer. An arrow, inflamed by love, will penetrate far deeper than a cold and blunted dart. Your thoughts will be more lively, your conversation more edifying, your example more winning, as your piety increases; you will have the *savour* of the knowledge of Christ, as well as the knowledge itself.

Our blessed Lord has in this respect set an example to Missionaries. If he was diligent by day, he was devout by night. He spent whole nights in prayer—he rose a great while before day for prayer—he commenced his ministry in prayer—whilst praying, the Holy Ghost descended upon him—he directed his disciples to pray always, and not to faint—he fre-

quently prayed with them—his last intercourse with them was devotional—and, when he left them, he enjoined them to tarry at Jerusalem, waiting for the promise of the Father, in this spirit of prayer. Your personal religion, therefore, requires your peculiar care; the more so, as you will be exposed to great temptations. Some will flatter you as Christians of a superior order. Others will look down upon you with contempt and derision. You will be often without the benefit of Christian example or communion, or any of the public means of grace; often, where every outward object will damp devotion, where a false religion, or a profaned Sabbath, or a demoralized sensual people, will meet your eye. There will be the danger of forgetting the “exceeding sinfulness” of sin, from the unconcern with which it is practised. You may be tempted to think your standard too high, and, by little and little, may be led to decline. The climate also may enervate you, and peculiarly dispose you to indolence or sensuality. Satan also will be particularly active. Some Missionaries have mentioned, that when actually engaged in the work of the Lord, they have had suggestions and buffetings from the enemy, of which before they had not even a conception. You may be called to take long journies with little intervals of rest—you may have much Missionary occupation—you may be led to postpone your own devotions, from desire to do your work—you may be tempted to despondency from seeing it proceed so slowly; or to pride, by imagining that an impression has been made solely by your efforts, or by the books you have distributed. On every side temptations await you; and Mission-

aries in different ages, have fallen into these snares. They have set out with the best intentions; but when temptations met them, they have been overcome. Your safety therefore lies in a constant sense of your own weakness, and in a simple dependence on HIM in whom is “everlasting strength.” You need to die daily; to live the life you live in the flesh, by the faith of the Son of God; to set the Lord always before you; to cultivate peculiar tenderness of conscience, shrinking back from the first approach of sin, and saying with holy men of old, “I have made a covenant with my eyes;”---“Set a watch, O Lord, upon the door of my lips;”---“Hold up my paths that my footsteps slip not.” Thus should you habituate yourself to the higher exercises of devotion; to constant study of the Scriptures, meditation, prayer, praise, and walking with God, living as it were with the gates of heaven open before you, drinking in continually the pure water of life.

You, like Brainerd and Martyn, and the great Apostle who was “in fastings oft,” will find days of fasting and extraordinary prayer peculiarly useful; particularly after seasons when long journies or an unusual pressure of missionary engagements have occasioned a slackness in your devotional exercises. Think not these days will be lost days. It will be with you, as with the skilful labourer stopping to sharpen his scythe in the midst of harvest---his sheaves will afterwards fall the quicker.

Be careful to keep the Sabbath holy; regard not the customs around you, but remember it is the LORD'S DAY. Cultivate also a constant dependence upon the gracious influence of the Holy Spirit; re-

membering that Paul may plant, and Apollos water, but that God alone can give the increase. Let all your work be done in reliance upon him; "praying in the Holy Ghost," living and walking in the Spirit. In a word, seek to be men of God, "full of faith and of the Holy Ghost;" men whose meat and drink it is to do the will of God; men whom no difficulties or disappointments move; but whose great aim is to be accepted of Him, to finish their course with joy, and the ministry which they have received, to testify the Gospel of the grace of God.

The Committee now proceed to your conduct towards others, and first towards the Jews:

They would recommend you, as preparatory to action, to use every means in your power, of becoming acquainted with modern Judaism in all its parts, so as to be enabled to detect their errors, and to answer their objections to the religion of Christ. More especially they would recommend a critical study of the Holy Scriptures in their original languages, remembering that you are going to men of acute minds and strong prejudices; men who from their infancy have been habituated to every kind of subtlety. It would be useful to keep a book of objections and answers, particularly marking the objections on which the Jews most insist, and the answers which appear most convincing; above all, they would wish you to cultivate the feelings of the Apostle Paul, when he said, "I have much heaviness and continual sorrow of heart for my brethren according to the flesh." Without this tender sympathy, knowledge will be of little avail; for it is love to the children of Abraham

that will make you a willing Missionary to them. Meditate therefore frequently upon whatever may excite your benevolent feelings toward them, and ever have the mantle of love near you to cover what may produce a contrary spirit. Acquaint yourself also with such circumstances respecting the present state of the Jews in different parts of the world, their privileges and immunities, as may enable you to mix with your spiritual advice, such facts regarding their temporal welfare as may be interesting to them: of these things they will be always glad to hear, even when they dislike your spiritual instruction.

When you actually come in contact with them, let all your deportment convince them that you have their welfare deeply at heart---that no sinister motive sways you, but that you are seeking their salvation from a deep sense of the value of their souls. With a view to their conversion, pursue the apostolic mode of shewing the accordance of the events in our Lord's history, with the predictions of their prophets, and insisting much upon his resurrection and ascension, as affording the clearest proof of his being the Son of God, and the true Messiah; endeavouring also to convince them of sin, and of the impossibility of obtaining justification by the law. Here lies the root of Jewish error; that going about to establish their own righteousness, they have not submitted to the righteousness of God. Shew them, that the Old Testament leads to the New, and that the doctrines of the New are only a clearer and more spiritual exposition of those contained in the Old; that the types and prophecies of the one are realized and fulfilled by the facts

and history of the other---that both harmonize in all essential truth, giving the same views of the Lord Jehovah, of the Messiah, of man, of good and evil, and of the way to present peace and future glory. Follow the plan of the Apostles in reasoning with them out of the Scriptures, always bearing in mind that you are as a physician conversing with a diseased patient. Consider all their suspicion, prejudice, mis-statements, angry disputations, as symptoms of the disease which it is your object to cure. Never therefore be discouraged, never impute to them unworthy motives, or treat their prepossessions with indifference, but, conducting your arguments in the spirit of prayer, endeavour to imitate the meekness and gentleness of Christ. Henry Martyn mentions :---“ I learnt, after a conversation with a violent Brahmin, that the power of meekness is irresistible. I never was more astonished than at the change in the deportment of the hot-headed Brahmin.” Similar will be the effect on the prejudiced Jew.

It will be useful also to unite your spiritual interest with theirs, by shewing that you do not engage in arguments merely to make proselytes, but that you consider the felicity of the Gentiles connected with the glory of the Jews;---that you long to see them restored to their privileges, especially to the great privilege of the favour of God and his Christ. Hear their narratives of their sufferings in the spirit of sympathy; not only *seem* their friend, but be so. Let all your intercourse impress this upon their minds, “ He loveth our nation.” This affectionate spirit is of the first importance; for feeling themselves to be a people hated, despised, insulted, and oppressed

by all around them, they consider it equally an act of courage and of kindness for any individual to avow himself the friend of Israel. It operates with an indescribable force; commanding their esteem, and winning their love.

Secondly, In reference to your conduct towards the persons with whom you sojourn.

As a Missionary to a people dispersed amongst all countries, you will necessarily have much intercourse with foreign governments and with strangers. Let then this be your maxim---that the kingdom of your Lord is not of this world. Remember the Divine precept, “ Honour all men, Love the brotherhood, Fear God, Honour the king.” Abstain from all interference with politics; pay respect to the powers that be; do more; evince by your conduct that you feel grateful for the protection afforded you by the civil powers, and particularly for the privilege you enjoy of uninterruptedly exercising your office of a Missionary to the Jews---let your whole conversation shew this gratitude. Report yourself always to the constituted authorities; attend to all municipal regulations regarding passports, baggage, &c. &c., and especially avoid all trading, or the transport of contraband goods, however trifling. Avoid also, as much as possible, all remarks upon present political events, and upon any local customs which may appear singular.

When you are journeying, and when you arrive at any place, ask yourself these questions;---What good can be done? What useful information can be obtained? and by what means?---Your means of doing good are principally by private and familiar conversation, by

more formal arguments or expositions of Scripture, by meetings for prayer, by public preaching, by circulating the holy Scriptures, by distributing tracts, by private correspondence, and by the press. Your means of obtaining information will depend upon circumstances. Have these different means therefore always in your mind. Consider what will facilitate the use of them. Embrace every opportunity circumstances afford you. Remember that correspondence and introductions which are not immediately useful, may afterwards be important. Let your motto be, **ALWAYS A MISSIONARY.** Whether at an inn, or lodging with a private family, travelling by sea or land, at the court of a prince, or in the cottage of a peasant, be ever in your work : say with your divine Lord, " My meat is to do the will of Him that sent me, and to finish his work."

When opportunities occur of explaining the Scriptures, or of preaching, avoid all disputed topics, and keep to the grand truths of the Gospel. In seeking the conversion of the Jews, you have the example of our Lord and his apostles, you have both particular and general precepts of holy writ, and you have the general strain and current of prophecy, declaring that the Lord will yet restore Israel to his favour, and that the receiving of the Jews shall be as life from the dead to the Gentiles. The whole tenour of Scripture is in your favour. The early promise of the Old Testament is, " I will bless them that bless thee ;" and among the last declarations of our blessed Saviour this will be found :---" There shall be one fold and one Shepherd." No servant of Christ, therefore, has a stronger warrant for his work than

a Missionary to the Jews. Be careful, then, not to weaken your strength by entering into too minute expositions of unfulfilled prophecies, or making these the principal ground of your arguments. Keep to the plain and grand truths which rise in the Scriptures like the everlasting hills ; truths which it will be more easy to remove the Alps than to overturn. Remember that you have nothing to do with sectarian distinctions ; your object is to bring the Jews to the knowledge of Jesus Christ as the true Messiah, and Christians to that feeling of sympathy towards them, which has, alas ! been so much forgotten by the church of Christ. Cultivate therefore a catholic spirit. Converse with Christians chiefly upon those subjects on which all agree, that the flame of Christian love may be kindled by these cheering truths, rather than damped by discussions on cold and minute topics.

In your intercourse with other Missionaries, always remember that it is a part of your office to give every aid to the advancement of our Lord's kingdom. Not only avoid all shyness and jealousy, but love them as brethren, and as brethren help them. Thankfully receive their kind assistance, and be as willing to give as to receive. Press upon them, and upon Christians generally, the claims of the Jews. Recommend to them the study of the Scriptures relative to this subject. Endeavour to lead them to benevolent exertions. Where you can, distribute tracts, circulate intelligence, and establish associations. Especially endeavour to engage the fervent prayers of Christians for them. No one will pray long for the Jews without feeling an interest in their welfare.

When you are stationed where

the pure religion of Christ does not prevail, the wisest course will be to exhibit the truth, without attacking received opinions. Sap prejudices rather than storm them. Let the light shine, and darkness will flee away.

The Committee proceed to offer, thirdly, their instructions with regard to your conduct towards the Society.

In the first ages of the Church, the Holy Ghost himself condescended frequently to direct the course of the Apostles. In the absence of that full inspiration, the Missionary of the present day will consider that the will of God, with reference to the places he should visit, and the manner in which he should proceed, is best made known to him by the directions of the Society under which he acts. The opportunities afforded to the Committee of obtaining information, the correspondence flowing to them from all quarters, both foreign and domestic, the experience they have acquired, the advantages they enjoy of united consultation, the assistance they may well hope to receive, in answer to the constant intercessions of many devout Christians, as well as from their own united prayers for Divine direction, make it reasonable to consider that they will form a more mature and accurate judgment, upon these points, than any individual Missionary can be expected to do.

The devoted servant of the Lord, therefore, will feel thankful that he is relieved from the responsibility of deciding his own course, by the judgment of the Society under which he acts. The Committee mention this, because they wish solemnly to impress upon all their Missionaries the duty of subordination to their directions.

Without this it is impossible for the objects of the Institution to proceed; and it is in the full confidence that these are your sentiments and intentions, that the Committee send you forth. They send you as their brethren, servants of the same Lord, and having the same desires, they trust, which they themselves have---the advancement of his glory, and the salvation of his people. They repose full confidence in you, and they trust that you will feel that confidence in them. You will be the constant objects of their prayers, as they hope to be remembered in yours. It is in this spirit that they wish you to act, making known to them, in the most unreserved manner, your cares, your feelings, your sentiments, and your matured judgment.

They would wish you to keep a daily account of your proceedings. In these Journals you will record, not only the events and transactions in which you are engaged, but the feelings of your minds, and your reflections upon the various objects around you, and in the great work upon which you are occupied, its difficulties, and the means of its advancement. These Journals are to be considered as the property of the Society, and are to be sent home as opportunities occur. Besides these Journals, the Committee wish you to keep up a regular correspondence with them, in which you will give such extracts from your Journals as will be interesting to the friends of the Society, before you may be enabled to transmit the Journals themselves.

In your communications, they request you to study candour and conciseness of expression: not to withhold any unpleasant truths, nor to exaggerate appearances, but

to state every thing as it really is ; mentioning discouragements as well as favourable events, that the Committee may be in possession of the true state of circumstances around you. In your correspondence, let it be a general rule to avoid political remarks. When it is necessary to communicate public events as connected with the objects of the Society, or with the duties of your mission, the Committee wish you to abstain from all remarks on those events, except such as are necessary to make the events and their effects intelligible. The Committee request that you will not fail to write to them at least once a month, having your letters ready to forward by the first opportunity which may occur.

The Committee would particularly impress upon you, the importance of regularity in all money matters. On no account contract debts ; and avoid all kinds of business transactions, except such as shall be absolutely necessary for conducting the Mission, or the procuring articles for your own support. Never think of trading or engaging in any concern with a view to profit. Your merchandize is of a higher kind, it is to win souls to your Lord and Saviour. Study also economy, recollecting the sources from whence the funds of the Society flow, particularly how large a portion of their income arises from small weekly contributions. Punctuality, economy, and honourable principle in all pecuniary concerns, are essential to the character of a Missionary. To promote this, the Committee wish you to keep a clear and correct account of all your money transactions according to a plan with which you will be furnished by the Secretaries. This you will transmit regularly at the

end of every quarter. In making out this account it is to be clearly understood, that the salary fixed for the Missionaries is intended to cover all expences of a personal nature, both of maintenance and clothing, and this whether you are stationary or travelling. The expences to be included under the head of travelling charges will therefore comprise only such as consist of the purchase or hire of horses or carriages, transport of packages, luggage, &c. If, however, under any peculiar circumstances your expences should be more than usually large, and such as your salary will not enable you to pay, you will be at liberty to make a charge in the account for this extra expence, subject to the approval of the Committee. Such extra expences as are incurred for the direct objects of the Mission, you will be entitled to state in this account, but the Committee again repeat their desire that these expences may be regulated by prudence and economy.

The Committee wish you to bear in mind, that the character of the Society is in some measure involved in the spirit and conduct of its Missionaries, and that set upon an eminence, as you are by your office, you cannot be hid. Like Daniel, then, let no fault be found with you, except it be regarding the law of your God.

These are the principal Instructions the Committee desire to give you. They might have entered more into detail, but they consider that what has been said will enable you to understand their wishes, and may be generally serviceable.

They beg you to be particularly careful of your health ; they would recommend attention to your diet, to habits of early rising, and to

whatever may promote vigour of mind and body.

They now commend you, beloved brethren, "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified." They beseech you to "endure hardness as good soldiers of Jesus Christ." To be "instant in season and out of season;" in all things approving yourselves as ministers of God; "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned;"---remembering "that the servants of the Lord must not strive, but be gentle unto all men, apt to teach, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth;"---remembering also for your encouragement, that the Lord Jesus has said, "Be thou faithful unto death, and I will give thee a CROWN OF LIFE."---And again, "All power in heaven and earth is given unto me, and, lo, I am with you always, even unto the end of the world."---"Faithful is he who calleth you, who also will do it." Amen.

LETTER OF RABBI CROOLL TO ELOA.

Sir,

Your paper in the *Expositor* of December, I have read, and I would take the liberty of making some observations on a few particular points.

Eloa.---Page 446, "You speak of Elias being the forerunner of the Messiah, and say well, but contend that John not being the literal Elias, raised from the dead or born again, could not be that prophet; and you quote his denial of that name. To this I say, John came in the spirit and power of Elias."

Crooll.---I say again, that John could not be Elias, for Elias, as the forerunner of the Messiah, is to come to bring the tidings of Israel being delivered from their long captivity; that tidings are not to be brought to one or two tribes only, but to all the twelve tribes, and the Messiah also must come to all the twelve tribes; but we find at the coming of John and your Messiah, that there were only two tribes in the whole land of Israel; therefore, John could not be the forerunner of the Messiah, nor could the latter be the Messiah.

Eloa.---"And he preached the words which Isaiah prophesied: after the one who came in his (Elias) spirit, had sealed his testimony by death, &c. For when Jesus took three witnesses to render his testimony valid, &c."

Crooll.---Isaiah preached and prophesied, "The voice of one crying in the wilderness," I suppose that is what you mean; and if so, you are surely not correct, for I am not used to lay hold on one verse out of the middle of a prediction. I commence from the beginning. Let me beg of you to take the first eleven verses into consideration; you will find that it is a prediction of the restoration of Israel. Out of the whole I will mention only a few points. Verse 1, "Comfort ye, comfort ye my people, saith your God." No nation is in want of being comforted, because each of them is happy. But Israel, even the house of Israel, who is scattered among all nations, have no king, no country. They are disgraced among all nations; they, even they, stand in need of being comforted.

Verse 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time to be

in captivity is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Verse 3. "The voice of him that cried." Verse 4, "Every valley shall be exalted," &c.

Not one of these points were fulfilled in the time of John. Mark, their iniquities were not forgiven; they remained in captivity. All these things must prove, that John was not the appointed messenger for that great work: that Elijah should seal up his testimony, &c. Not a word is mentioned in Malachi that Elijah should be slain; nor is it mentioned that he shall be in want of any testimony. Elias will be well known when he shall come. He shall have no need of any witness; nor will he be killed. Nor shall the Messiah have any need of three witnesses; for when the Messiah shall come, he will be known in all the world without any witness.

Eloa.---"And who thus removed all doubts as to the divinity and mission of Jesus Christ, and thus pointed out that the law of Moses was to cease on the coming of the Messiah, giving place to his new covenant of grace."

Crooll.---The law of Moses was established for ever, before the coming of the Messiah, and after his coming, the same. "For the word of God shall stand up for ever." Isaiah xl. 8.

I shall call your attention to another passage. Consider then, whether the law of Moses was ever to cease. "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children *for ever*." Deut. v. 29.

It appears by this prediction, that if Israel would have been always observing the law of Moses, they would never have been scattered, but would have remained in their own land until this day, nay, for ever. Mark, now, the sentence *for ever*. Mark another sentence, "And keep all my commandments." This means the whole law of Moses; but when Israel did not observe all the commandments, their God scattered them, but the law remained in its full power. For the law is given for an inheritance to Israel; and so it is written, "Moses commanded us a law, even the inheritance of the congregation of Jacob." Deut. xxxiii. 4.

My worthy Sir, the land of Israel was given to the nation on condition. See Psalm cv. 44, 45; and many more proofs may be adduced to that effect; but the inheritance of the law without condition, whether they be bad or good; whether they are in this land or in that land, the law remains their inheritance.

O how great is the wisdom of God! how wonderful are his doings! Every thing is revealed unto him. He knew beforehand that Israel should be scattered among all nations; that they would be taken to task in saying that the law of Moses is abolished, and another law given instead of it, and that the Messiah is already come. Therefore God was pleased to reveal to Ezekiel the last eight chapters, in which is described the restoration of Israel, the Messiah, the priesthood, the division of the land to the twelve tribes, and to the strangers that became Jews, that is, before the restoration; the building of the third temple, the return of the divine presence into that temple, and the great glory of Israel

at last; the observing of the law, and the restoration of the sacrifices.

Question.---Is it in your power to contradict this great prediction? If you can, give me account of every particular point, and let us see it; but you and I know that it is impossible for you or for any other of your friends to perform it.

Eloa.---“The testimony of nine rabbins, &c., and I beg to refer you to their writings. They are, &c.”

Crooll.---Before I give you an answer to this question, I would desire of you to let me know whether you acknowledge the authority of the rabbinical writings or not. If not, why do you quote them? and in particular, when I observed that in many of the publications of your Society, they make a ridicule of them. They call all the rabbinical books, fabulous books. It is surprising, therefore, to see you step forth with nine rabbins in your hand, for your defence. On the other hand if you acknowledge their authority, then I also may quote some of them; but, at present, I shall bring forward only one single rabbi.

Beresith Rabbah.---“And of Dan he said, “Dan is a lion’s whelp.” Deut. xxxiii. 22. Concerning this passage, Rabbi Homo, the son of Haninath, says, “Judah is called by Jacob a lion’s whelp, and Dan is called by Moses a lion’s whelp; the reason of both being called by this name is, because the Messiah is to come out of these two tribes. The father of the Messiah is to be of Judah, the mother of the Messiah is to be of Dan.”

Do you believe the words of this rabbi? if you do, then the Christians never yet had any Messiah,

therefore I would advise you not to meddle with the rabbins any more, for I assure you that all of them will fail to assist you.

Another thing I have to put you in mind of. How surprising and astonishing it is, to see you quoting nine rabbins, of whose writings you are ignorant. Excuse me, my worthy Sir, in telling you this. I imagine somebody else told you the story of these rabbins; but whoever it was, he knew nothing of rabbinical books. To prove this, I shall quote one only out of the nine, which is R. Kimchi on Jeremiah xxxi. 31. This passage the Christians lay hold of, saying, that this covenant means the New Testament. The answer is, “That I will put my law in their heart,” &c. Behold now, that there never will be a new law, except that law which is given on Mount Sinai; and all the rest of your rabbins are of one opinion. You have mistaken the whole; every one of all the nine are against your doctrine.

Eloa. “You have admitted that the Messiah was to be the Saviour of the world, &c.; therefore he can forgive sins, &c. In admitting the divinity of the Messiah, much is gained, &c.”

Crooll.---It is true I admitted the Messiah to be a Saviour, but not of the sort you imagine. We find saviours in the Old Testament. “And the Lord gave them a saviour,” 2 Kings xiii. 5; and many more we expect to come. “And saviours shall come upon mount Zion to judge the mount of Esau;” (Obadiah, last verse.) These saviours are only men to save the people in temporal affairs, but no further; and such a one I meant. But as concerning the forgiveness of sins, it will never be in the power even of an angel, nor of

any mortal man; neither in the power of the Messiah, but only God; he alone is able to forgive sin; for so it is recorded, "But there is forgiveness with thee, that thou mayest be feared," Ps. cxxx. 4. "In admitting the divinity," &c., I say, perhaps you may gain much by it; but we Jews do not acknowledge this point; we believe the Messiah to be no more than any other man.

I hope that you will consider this paper; and if you wish to understand well the rabbinical books, come to me if you please; and then I will teach you in a manner that afterwards you will make no mistake. I do not know what to call it, when you go into the dark to seek for light.

My dear Sir, I wish you well; and as a friend to all men, I wish the whole world might become happy in the day of the Lord.

Your most obedient servant,
CROOLL.

Cambridge, Dec. 30, 5585.

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REMARKS ON THE SECOND AND SEVENTH CHAPTERS OF DANIEL, IN ILLUSTRATION OF THE PERIODS MENTIONED IN CHAP. XII. 7.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THAT the kingdom of iron and clay in union, described in the second chapter of Daniel, (ver. 33, 41---43,) is one and the same, both with that of the little horn in union with the ten kings, (ch. vii. 8, 20, 21, 24, 25,) and with that of the lawless king, (ch. xi. 36---39, xii. 7,) is generally admitted; and all that is here intended, is to illustrate these visions by comparing them with each other.

The kingdom of iron and clay is thus described in chap. ii. 33:

"His legs of iron, and his feet (and toes also, ver. 41,) part of iron, and part of clay, (the element of man and of mortality, with which the spiritual power unites, ver. 43. Compare ch. xi. 30, 31, in the Hebrew.) In ver. 34, we read, "Thou sawest (the united kingdom of iron and clay possessing the dominion, ver. 33,) till that a stone was cut out without hands, (till the God of heaven set up a kingdom, ver. 43, 44,) which smote the image upon his feet (and toes, ver. 1,) that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the silver, and the gold, broken to pieces together, (each of these, consequently, having preserved its existence and place unto the final and utter destruction of all together, and therefore not to be confounded in *place*; as sometimes the iron is supposed to occupy the territory of the brass, chap. vii. 12.)---And the stone that smote the image became a great mountain, and filled the whole earth, (an interval consequently intervening between the cutting out of the stone, and the final destruction of the metals, when the stone becomes a great mountain, and fills all the earth, ver. 34, 35: compare Exod. xxxii. 7---20, with Matt. v. 1, and vii. 24---29, with 2 Tim. ii. 19---21.)

The inferences are, 1. That the duration of the kingdom of iron and clay is reputed to be until the stone is cut out. 2. That the stone is cut out, and its dominion begins neither before nor after that the duration of the dominion of the iron and clay is reputed to be ended. 3. That the epoch of the universal kingdom of the mountain commences when all the metals are finally and utterly destroyed by the stone. In ch. vii. 8---14, we have

the same series of events foretold. In ver. 9, the prophet beholds, as before, (chap. ii. 33, 34,) the little horn and his ten kings in dominion till the thrones were *placed*, (Windle,) and the Ancient of Days did sit; from which point of time, manifestly corresponding to the cutting out of the stone, he beheld (the judgment sitting) till the beast was slain, (ver. 11,) and with him the other beasts, (preserved till then in existence, but not in dominion, ver. 12, compared with chap. ii. 45.) In ver. 21, 22, the little horn makes war with the saints, and overcomes them, until the same sitting of the Ancient of Days; and in ver. 25, the saints, the times, and the laws, are given into his hand for three times and a half, at the end of which time precisely, the judgment sits to take away his dominion unto the end.

Now if it be admitted that his making war with the saints, and overcoming them, be one and the same thing with the saints being delivered into his hand, it necessarily follows, that the duration of the horn's prevalence, according to both statements, is one and the same. But this duration, according to the latter, (ver. 25,) is three times and a half, and according to the former, (ver. 21, 22,) until the Ancient of days comes, and judgment is given to the saints of the Most High, and the time comes that the saints possess the kingdom. By times and laws we may understand these three and a half *times* of his dominion, and the *legislative* execution of royal authority; and these also are given to the little horn, only for the same period, viz. that during which he prevails in war over the saints. At the end of the three times and a half precisely, the *time* comes that the saints pos-

sess the kingdom. But after this sitting of the judgment, (ver. 10,) and by consequence, after the expiration of the three times and a half, and after the times and laws are taken away from the little horn, St. John beholds the judgment sitting, even till the beast was slain, when, and not before, the Son of Man comes in the clouds of heaven, and receives an universal dominion. This is the *end* spoken of in verses 26 and 28, the end of time, and the beginning of eternity. Comp. 2 Thess. ii. 8.

We necessarily infer from the foregoing statements, 1. That the three and a half times do not relate to the *existence* of the little horn, nor to the time of his being consumed, but to the duration of his *prevalence in war* over the saints; and though he may survive that prevalence lost, nevertheless whenever the saints acquire a permanent kingdom, and that kingdom is an overmatch for him, the dominion is reputed as being thenceforwards *theirs*, and not *his*. 2. The duration of the prevalence of the kingdom of the saints over the last of the four monarchies, is from the commencement of the judgment, until the end of the beast's existence on earth, when the Son of Man cometh. 3. The epoch of the universal kingdom of the Son of Man is the time when he cometh in the clouds of heaven, from which crisis he shall reign for ever and for ever.

Thus, corresponding inferences are drawn from both visions; and we may proceed to consider what light these inferences cast upon the last vision of Daniel, with a view to which I was influenced to consider these chapters with particular attention. A moment's consideration will convince any one, who



has no hypothesis to prejudice him, that the lawless king (chap. xi. 36---39,) is one and the same with the little horn of chap. vii. We infer then, first, from chap. vii. 25, compared with chap. xi. 7, that chap. xi. 7, signifies by *three times and a half*, the duration, not of the *life*, but of the *prevalence* of the lawless king, in war with the saints. We infer, secondly, that there is an interval of time from the end of the three times and a half, until the last end of the lawless king, during which interval the saints are delivered, and the lawless king is being consumed; which interval may perhaps be the 75 days by which the 1835 days exceed three times and a half, or 1260 days. (Comp. Rev. xii. 6, 14.)

See Mede's works, p. 542; Dr. H. More's works, 1708, p. 643; Sir I. Newton on Daniel, p. 114, and Whiston's Essay on the Revelations, p. 92, 1744, in confirmation of the above.

#### TEXTUARIUS.

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MOSES WALL'S CONSIDERATIONS.

To the Editors of the Jewish Expositor.

Gentlemen,

I DARE say I am not singular in having been so unfortunate as to meet with sincere Christians, who are inclined to consider all attempts to promote Christianity among the Jews, and all arguments for them, as somewhat new and peculiar to the present day.

I consider myself, I say, unfortunate, when I meet with such persons; because a doctrine that comes before them with the character of being "newfangled," stands a worse chance than if it were absolutely branded as heresy: not that they would more willingly *embrace* what is heretical than what is new; but

that in one case they would hear and argue, but in the other they will not.

On such occasions I am glad to bring forward the arguments of any old writer of credit, rather than those of any living advocate; and I think that the republication of such matters from time to time in your miscellany would be useful. With this view, I send you some extracts from Moses Wall's "Considerations upon the point of the Conversion of the Jewes," which give, I think, a simple, concise, and scriptural view of the subject. I do not know when the work was first published, but my copy is of the second edition, printed in 1651.

After some preliminary observations, the author proceeds thus:

"Now we ought much to mind their conversion, exercising thereupon, our faith, our prayers, and also our enquiries, and that for these following reasons:

First, They have the same human nature with us: from this ground we should wish well to all men, whether Jew or Gentile, which is the precept of the Apostle in 2 Pet. i. 7, "To add love to brotherly kindness;" that is, not only to love saints, but to love men, (though saints with a choice and peculiar love). Yea, it is God's own practice, in Matt. v. 45. There is a philanthropy in God, (as Paul saith to Titus,) a love to mankind. He bears another manner of love to men than to horses; so ought we to do, and even upon this general account to love the Jewish nation.

Secondly, Because of their extraction: their root is holy, though now the branches be degenerate and wild; so in Rom. xi. 16, 17. Some good turns are due to the bad children of good parents for the parents' sake; and this Paul

expressly urges in Rom. xi. 28, "That they are beloved for the fathers' sakes;" yea, the chief root or head of their nation, Abraham is, mystically, our substituted father, as in Gal. iv. last. "If ye be Christ's, then are ye Abraham's seed and heires according to the promise." The Jews are children, and heires of the flesh of Abraham, but we of his faith; they by the bond-woman but we by the free; but notwithstanding Abraham is our common father, and therefore we should love as brethren.

Thirdly, Because God's covenant with the Jews is not nulled or broken, but only suspended. It is with them as it was with Nebuchadnezzar's tree; the leaves, fruit, and boughs were all scattered and broken, yet there was a chain of brass upon the root, to reserve that for future hopes; so though all true fruitfulness, beauty, and symptoms of life are long since gone, yet there is a root, a seed, which shall bring forth in God's time; and this seems a main scope of Paul in Rom. xi. To this purpose may that be alleged of Matt. xxiv. 22, Except those days should be shortened, no flesh should be saved, but for the elect's sake those days shall be shortened; that is, so great shall the slaughter of the Jews be at the destruction of Jerusalem, that if those destroying days should last a little longer, their whole nation would fail and be cut off, which shall not be, because God hath elect ones to be born of that people in future times. Hence you see, that in their lowest ebb, that is, in the midst of their greatest guilt and sorest punishments, God hath still an eye upon a number of elect ones in that nation; and God's covenant with Israel is surer than the laws of nature, (which we

know remain inviolable to the world's end;) and He saith, that must come to pass before he will cast off all the seed of Israel, for all that they have done: yea, in Isa. liv. 9, 10, God confirms it to Israel, not only by the firmness of the laws of nature, but also by an oath; now what God ratifies by an oath, is his absolute and positive will; that which makes the conclusion immutable, as in Heb. vi. 18. And in this case, God is ever too strong for all hardness of heart, disobedience, unbelief, and all impediments that can be. See also that full place, Levit. xxvi. 42, 44, 45; for I believe that place prophetic of times and things not yet fulfilled.

Fourthly,---We, Gentiles, were gainers by their casting away; the whirlwind of God's wrath which cast them down, brought us much profit, even salvation itself. Rom. xi. 12. The fall of them becomes the riches of the world, verse 15. The casting away of them is the reconciling of the world; implying, that we Gentiles were poor and miserable, till made rich and happy by the Jews' spoils, who by this means are as wretched as we formerly had been; which consideration must needs move an ingenuous spirit, to pity those so undone. Our Lord saith to a Gentile, in Mark vii. 27. "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs." They were children and we were dogs; and we dogs have got the children's meat before they were full, which as it should make us not to be high-minded, so also to pity them, whose bread being taken away, and given to us, are brought to a starving condition.

Fifthly, We shall be gainers by

their receiving again. It should be motive sufficient to us, that God shall be gainer by it, and that not only by the accession of a whole nation to him, and also of that nation, which is as the lost sheep, the finding of which is a matter of great joy, Luke xv.; but also because as it is said in Psalm cii. 16, "When the Lord shall build up Zion, he shall appear in his glory." Now glory is a manifestation of excellency, and at that time God's excellency shall shine forth, which is now much hid and veiled; the excellency of his mercy, of his truth and faithfulness, to remember an ancient covenant made about four thousand years since, and his friend Abraham and the patriarchs, all which have seemed to be asleep for many generations together. So also in Isaiah, chap. xii. compared with chap. ii. But not only God (which might have been a distinct reason) but we also shall receive great advantages thereby, for then there shall be not only an enlargement of good to us Gentiles, as a concomitant and synchronism with the Jews' conversion (the mistake about which hath, and doth cause black thoughts in some) as in Revelations vii. 9, after the sealing of the hundred and forty and four thousand, (which relates to the time of the forty-two months) a great multitude and innumerable, of all nations, kindreds, tongues, and people, stood before the Lamb, and were clothed with white robes. Now these numbers of all Gentile nations are to be converted at that time, when the Jews are to be brought home; for it is to be at the sounding of the seventh trumpet. But beside, the Jews' conversion shall in some sort be the cause of it, else what means the

Apostle in Rom. xi. 12. "How much more shall their fulness be the riches of the Gentiles?" and in verse 15, "What shall the receiving of the Jews be, but life from the dead?" The Apostle heightens the expression of the benefit by their receiving, to a higher degree than what we got by their fall. It is observable, that the gospel did, in some sense, first go out of Sion, for the spirit who enabled the disciples to preach and propagate it, was there given; and Micah, speaking of the times yet looked for, saith, in Mic. iv. 2, "The law shall go forth out of Sion, and the word of the Lord out of Jerusalem;" that is, the fulness of the Spirit, and the knowledge of Christ, shall stream through the Jews to the Gentiles; so, that as it was in the first giving of the Holy Spirit, he was first given to the Jews, then to the Gentiles; yea, by the Jews to the Gentiles; so shall it be in the last days, fulfilling what Paul saith in Rom. ii. "To the Jew first, and also to the Gentiles." When God shall be reconciled to Israel, their condition will be greatly changed; for they who are now actually the most accursed people, then as in Mic. v. 7, "The remnant of Jacob shall be in the midst of many people as dew from the Lord; as the showers upon the grass, that tarry not for man, nor wait for the sons of men." Dew and showers in those hot countries, are heavenly bounty, a cornucopia of all good things; such shall the Jews be to the places where they shall be, when they shall own the Lord Jesus.

Sixthly, They were God's first wife (as I may say) for a considerable time; they were a faithful people, and many of them have been martyres for God. And

these things God will think on, though we may slight them.

They were God's first wife. Did God ever essay to take any nation before them, to be his own people? Yea, did he take any beside them, for two thousand years together? In Isa. liv. 6, "I have called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith the Lord;" and what follows, verse 7, "For a small moment have I forsaken thee, but with great mercies will I gather thee." And in verse 8, "With everlasting kindness will I have mercy upon thee." We see God forgets not, though men may and do.

They were a faithful people. As great was their unfaithfulness, so there were times when great was their faithfulness. In Jer. ii. 2, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." It was something to follow God in such a country forty years; and for so long a time to expose themselves, wives and children daily, to almost all sorts of deaths; and you see, God remembers it in after times; and if he did in Jeremiah's times, when those who in person had been so faithful, had been long dead, and that race of the Jews then were so provoking and corrupt, why not also now, in this present succeeding generation of them?

They were martyrs for God. To prove this, read the history of the Maccabees, and if we like not so far to own what is apoeryphal, turn to Heb. xi., which is a book of the

Jewish martyrs, a catalogue of them that suffered under Antiochus, and those Syrian tyrants. And they were not few that suffered, but many; nor light punishments, but unspeakable torments. Now God takes it so kindly, that we give up our lives to torments and to death for his name, that commonly he owes that person a good turn in his posterity. And if upon these accounts God hath an eye upon them, we also should be like minded and love them too.

Seventhly, It is a duty which we owe to God's command; for so I take that in the literal sense, in Isa. lxii. 6, 7. "Ye that make mention of the Lord, keep not silence and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." This duty the prophet himself performed in verse 1. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, till the righteousness thereof go forth as brightness," &c.; and also the church in her affliction, Psalm exxxvii. 5, 6. And now that Sion is in the dust, if we that believe among the Gentiles, did pity her, and compassionate her in her ruins, it were an argument that God is about to arise and have mercy upon her, as may be urged from Psalm cii. 13, 14.

Lastly, They minded our conversion to God. This appears in the writings of almost all their prophets, especially in the Psalms, Isaiah, Jeremiah, Hosca, Malachi. Now then, for us to love the nation, and in what we may help forward their return, what is it but an honest and just retaliation?"

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

COMMUNICATIONS FROM REV. W. B. LEWIS.

IN our number for February, (at p. 70,) we noticed the communication from Dr. Dalton, relative to the Turkish and Roman Catholic prohibitions against the circulation of the Scriptures, or the preaching of missionaries in Syria.

We now lay before our readers some interesting documents upon this subject, which were sent by Mr. Lewis with his Letter, (dated Aleppo, Oct. 1st, 1824,) some extracts from which we subjoin. They will satisfactorily explain the reasons which induced him to surrender the college of Antoura, originally taken by Mr. Way, and afterwards occupied, by agreement with the Maronite bishop of Mount Lebanon, as a residence for our missionaries, and those of the American board. They will also exhibit an affecting view of the degradation of the Greek and Roman Catholic churches, and the vexatious oppressions of Jews and Christians by the Turkish government in Syria. The documents (with the exception of the Turkish firman) were sent to us in an Italian translation, which being very ungrammatical and confused, we have had some difficulty in rendering into English. They consist, 1st, of two letters received from Rome by bishop Luigi Gandolfi, the Pope's representative on Mount Lebanon, and by bishop Hannah Marone, vicar patriarchal of the same. 2. The Maronite patriarch's Anathema, prohibiting the sacred Scriptures. 3. Bishop Marone's declaration respecting the college of

Antoura. And, 4. The substance of the Turkish firman.

The following extracts from Mr. Lewis's letter, will be read with interest, and will elucidate the documents referred to.

In a short letter addressed to you before I left Beyrout, I alluded to the troubles which I have had to undergo with regard to the house at Antoura, and I mentioned also the late arrival of the Grand Signor's firman, prohibiting the future introduction of the sacred Scriptures, and commanding the destruction of those already in the country. I had determined on the propriety of engaging the college on behalf of the Society, for one year, and consequently, when the 24th of last June arrived, I paid the rent of the place for this year in advance, according to the terms of the contract drawn up before Mr. Way's departure. Soon after this, the Maronite patriarch entered into violent measures, in order to oblige me to surrender the premises. Unable to make any direct or legal attack, he applied to the Emir Beshkir, chief ruler of the mountains, accusing bishop Hannah Marone of having let the college without his consent, and without any authority. He was even bold enough to state that the bishop had made a second contract in favour of the English, though letters had already arrived from Rome, ordering these same people to be wholly discountenanced; and I was informed that he represented the English as men who were disturbing the public tranquillity, and creating universal dissatisfaction on the mountains. The prince, more willing to oblige his friend the patriarch, than to act the part of an upright ruler, instead of instituting an inquiry respecting this unpleasant affair, instantly dispatched some horse soldiers to torment the bishop, and with an order commanding him to obtain the contract, and to have the house given up to the patriarch. This hasty step the prince adopted without first communicating, as he

ought to have done, with the British consul.

Bishop Marone, on the arrival of the soldiers, set out for the prince's palace with the hopes of getting himself delivered from the troubles which threatened him, by giving a true account of the whole affair respecting the college, but the prince would not see him. He was told he was out of favour, and he was referred to the patriarch. He next repaired to the residence of the patriarch; but this man only scoffed at him and kept him in misery, though his own bishop and procurator. The patriarch said, amongst many unfounded accusations, (and nothing would persuade him to the contrary,) that the English had already paid Marone 15,000 piastres to co-operate with them in subverting the Maronite nation. The persecuted bishop sought in various quarters, directly and indirectly, for redress, for justice, or mercy, but all in vain; and even bishop Gandolfi, the Pope's representative on the mountains, could not, or would not, afford him any assistance, although he was the first to induce Mr. Way to take the house, and he always seemed to be civil and kind to us all. More and more soldiers were dispatched to worry Marone, and as is usual in such cases, he was obliged to pay the expences of the whole set, during the time they were with him, as well as to bribe some of them for quietness' sake. Two months had nearly elapsed since the sufferings of the bishop commenced, and he had nothing to expect but ruin from the patriarch and the Emir Beshkir. He turned to me in tears and with many supplications, praying me to surrender our right, and deliver him from the persecution and misery which he was scarcely able any longer to endure. It should be mentioned that Mr. Abbott the consul, had made an early but ineffectual representation to the prince with regard to the taking of the college, and of the conduct of the patriarch; and in consequence of the prince's determination to side with the patriarch, and not to render justice to us or the distressed bishop, we were both at first of opinion, that it was our duty to apply to the ambassador at

Constantinople, for redress. However, it would have required a very long time before any satisfactory answer could be obtained, and I could not in the interim see the bishop ruined; so I consented, for his sake, to give up the contract, which I handed to him, and I promised to quit the college altogether, on or before the 24th of June, next. In a few days afterwards, he was relieved from the soldiers, and he sat down to write the history of the whole business in the form of a declaration, which he signed and sealed, and gave me in order to shew it wherever I thought proper, as a paper which might serve on the mountains to justify his own conduct, and by a manifestation of the plain truth to put our character in an honourable point of view. I obtained from him also his own translation of the same into Italian. A copy of this I forward to you; and I mean to send to Rome a copy of the original Arabic, and to circulate the manifesto on Mount Lebanon and elsewhere, as I may think advisable.

After some remarks respecting the consequences which may result from the Sultan's firman at Jerusalem, Mr. Lewis proceeds:

I fear we shall hear that many defenceless Jews, as well as Christians, have been the sufferers; we have received no account, as yet; but when the arrest of Messrs. Fisk and Bird took place in the holy city, men were instantly ordered to repair to the house of Rabbi Mendel, and to seal the Medras or library belonging to the Ashkenazim Jews, under pretence that there were English books in the room; and I was informed the Jews were obliged to pay some money as *barshish*, (a present) on the opening of the door the next day or two afterwards. I need scarcely here remark how much these proceedings, as well as the general opposition of the common enemy, must tend to injure our cause amongst the Jewish people. I am sure you will unite with me in fervent wishes that they may soon be put an end to, and that the pernicious consequences resulting from the firman, may effectually be counteracted. But in order to this, a second

decree must come forth from the sublime Porte, granting to the subjects of Great Britain, and of other European or Christian governments, the permission to furnish as heretofore, not only the various Christians in the Ottoman dominions, but the Jews likewise, (at least those belonging to foreign nations, inhabiting these countries) with the books of the sacred Scriptures.

The present prohibitory firman, if left to take its course, like many other proclamations issued by the Grand Signor, would soon, perhaps, be forgotten; but it is much to be feared, that the same unfair means which could obtain a royal decree prohibiting the introduction of Bible-books into these countries, may be able also at some future day to procure from the Porte another firman, prohibiting the residence and travelling of Bible-men in the Ottoman empire. Here the matter most surely is to be regarded in a very serious point of view. And must the ground indeed be quitted and left as the undisputed lasting possession of our enemies? Rather let us trust, that British influence will obtain for us the same privileges at least, which are enjoyed by the subjects of other foreign nations. European bishops, monks, monasteries, &c. have long been established in the Turkish dominions; and for two centuries the Porte has given every facility imaginable, to the means by which Roman Catholics have become the spiritual masters of 100,000 of its subjects.

I proceed to notice the Bulls which have arrived of late in these countries, as well as the letters from Rome addressed to the Maronite patriarch, and to the bishops Luigi Gandolfi and Hanah Marone. The Pope's anathemas have been read at Constantinople, and here at Aleppo, (and I suppose wherever there are Roman Catholic congregations in Syria, &c.) authoritatively cautioning the people against the sacred scriptures; and three letters were written from the Propaganda to the persons I have just mentioned. They are very important documents. I have already sent you the copy of the one written to the patriarch, in which he was stirred up to exercise his first duties in

removing afar off the terrible evil which the undertaking of the Bible-men was likely to bring upon the whole Maronite nation. I now forward to you the other two letters; one of them is the very original in which we are described as *Banditori dell'errore e della corruzione*; and in which it is declared that we ought not to be allowed to have an asylum on mount Lebanon. The other was copied and sent to me by the bishop himself, to whom it was directed, in which you will see that he was likewise desired to co-operate in every way possible ("*in tutte le maniere possibili*") to put down the Bible-men.

After a delay of many months, I obtained the Maronite patriarch's anathema, in which no mercy is held out to Bible-men, and little hope of absolution promised to any of the Maronite nation keeping a Bible, or daring to borrow one, or to read it. All descriptions of Bible-books are therein prohibited, whether they be correct or corrupt, even the very identical copies of the Roman edition. In short, the people who possessed any books are ordered to burn them, or to send them to Kanoobin, the residence of the patriarch, and the great house of destruction. The patriarch and council took great care to prevent this production falling into our hands. However, notwithstanding every precaution, we have at last obtained it, and now I give it for the benefit of the British public, as a specimen of a Mount Lebanon bull. It will be a novelty in your part of the world, and will therefore, perhaps, merit an exhibition. An Italian translation was given to me of this furious order, as well as a copy of the original Arabic. As the translation was made by a person of ecclesiastical authority on the mountains, it will be best to forward it to you in this shape. You will easily be able, in London, to get it put into English.

If the people of the Roman Catholic persuasion (whether they wish it or not) must be debarred from the use of the word of God, is this a reason why thousands and tens of thousands of others, of different persuasions, and unconnected with the Roman church, should be likewise deprived of the sacred Scriptures?

Why should not the Armenians, and Syrians, and Copts, and Abyssinians, as well as the thousands of the Greek church, be permitted to avail themselves of British benevolence, and of the bread of heaven; famishing, as they are, in want of the staff of life, and willing to receive it when offered to them? And alas! is the Gospel of the blessed Saviour to be denied to the Jewish people scattered throughout the Ottoman empire? Jesus, the very Christ, was pronounced not only to be a light to lighten the Gentiles, but, to be the glory of his people Israel; yet must the law, the prophets, and the Psalms, (as well as the Gospel) which testify of him, be refused the house of Israel.

Such, however, and more, are the evil consequences intended to be the result of the present prohibitory firman; and if English Christians delay to act, one proclamation will produce another, and one scheme of violence will ere long be the parent of a thousand enormities. Ages of ignorance, of gross darkness and crime, have been rolling on in an almost uninterrupted career of triumph; but can England suffer such a system to advance still further in these interesting countries, whilst the world around are beginning to enjoy the full light of reason, liberty, and religion? Palestine lies at the feet of Britain. The Ottoman Christian countries are supplicating your aid, and an immediate interference. Let not the churches then, decaying but not decayed, perish; and let not all our hopes and present prospects respecting the house of Israel, prove but an airy dream. British Christians must not only contemplate joyfully and with sure anticipation, the happy days of glory promised to the nations of the earth; but whilst the prophecies are read, the actual state of the Jewish people, and of the countries connected with this empire, must be regarded with humbling feelings of compassion; and all lawful means in our power must be used for their relief.

No. I. *Letter to Bishop Giovanni Marone, Patriarchal Vicar of Mount Lebanon.*

Most Illustrious and Reverend Signor,
The inauspicious tidings have

reached us, that one Wolf, of Bamberg, together with other Bible-men, has taken from your lordship, for a term of five years, an ancient college, situated at Antoura on Mount Lebanon. This holy community takes for granted that your lordship has not been aware how much spiritual injury may result to the Catholics of that place, from this new scheme of the Bible-men. These men, under the mask of an affected zeal, are public criers of error and corruption. They circulate, gratuitously, Bibles in the vulgar tongue, but corrupted and vitiated. It ought not, then, to be permitted that such men should have an asylum on Mount Lebanon, from whence they may diffuse their poison with impunity, to the injury, more particularly, of a nation which has ever shewn itself stedfast in maintaining undefiled, the deposit of the faith. Your lordship will, therefore, communicate the subject of this letter to the newly elected patriarch, in order that the united counsels of the pastors of the flock of our Lord Jesus Christ may render ineffectual these new attempts of the impious. This holy community expects, therefore, from your Lordship, suitable exertions; and, meantime, I pray that your lordship may enjoy long life and prosperity.

Rome, Propaganda, Jan. 31, 1824.

Copy of a Letter from Rome to Bishop Gandolfi.

Information has been received, that one Wolf, of Bamberg, (who appears to be the individual that was expelled from the college in this city, and who, notwithstanding the care which this holy congregation had taken, even since his expulsion, to guide him into the right path, has miserably gone astray,) is now in your country, and united with other Protestant Methodists is endeavouring to establish himself in Antoura, by fitting up, for this purpose, an ancient college, leased to him for five years, by Signor Giovanni Marone, Maronite bishop and vicar-patriarchal. It is of the highest importance to the well-being of our holy religion, to cut the thread of these counsels of impiety; and for this reason, the holy conclave would awaken your zeal, and

urge you to make known to the new Maronite patriarch and to the forenamed bishop, (to whom also this holy conclave has addressed letters,) the very serious mischief which may result from such an establishment; and that you will lend your aid, in every possible manner, to render ineffectual the above-named impious undertaking. I look for suitable exertions on your part, and meantime pray God to preserve you in long life and prosperity.

Your most affectionate brother,

GUILIO M. CARDINAL,
Proprefetto of the Somaglia.

Rome, *Propaganda*, Jan. 31, 1824.

No. II. *The Maronite Patriarch's Anathema, prohibiting the reading of the sacred Scriptures, &c. &c. issued Jan. 1824.*

The peace of our Lord, and our apostolic blessing be with our flock, the beloved sons of the Maronite nation who inhabit the city and the villages of our diocese of Antioch. We write to apprise you how the enemy of mankind never ceases to infuse his deadly poison into the members of the mystical body, i. e. the faithful sons of the holy church, and uses every effort to sow the tares of false doctrine in the field of our Lord. This he effects sometimes by himself, sometimes by means of his followers, (the apostate heretics and sworn enemies of the Church of Rome, mother and mistress of all churches,) he beguiles, with cunning craftiness, Christians and simple persons into error.

In these days he has instigated some of the English nation, under the name of Bible-men, who arrived at this country some time ago, and have taken up their abode in Antoura as missionaries of their false doctrines; wearing the habit of lambs, while in reality they are ravening wolves. They commence with travelling through our land under the pretext of seeing the country, and change of air, but their tour is full of imposture and mischief. They carry with them every where books of the Old and New Testament, printed in various languages, Syriac, Arabic, &c. &c. and of different copies, some full

of mistakes, and others correct. In one of their editions of the Bible, they have omitted these six sacred and divine books, i. e. Tobit, Judith, the Wisdom of Solomon, the Ecclesiasticus of Joshua, Baruch, with Jeremiah and the two books of the Maccabees, although the books thus omitted by them are received by the church of Rome; and all who do not admit these books as sacred and divine are excommunicated, as directed by the sacred and holy General Council of Trent, in its 4th session. Their intention obviously is to circulate these books in our nation, whose faith is sound, and built upon the rock of Peter, and which has never worshipped the image Baal. It is also their wish to sow false doctrine in the minds of the simple, believing that through these means they may induce them, (if they possibly can,) to embrace a doctrine contrary to the Christian faith. These deceivers seem not to know that, through the grace of God, the Roman Catholic faith of our nation is founded on the immovable rock of Peter, nor shall the winds of their false doctrine ever shake it. Hence they never cease with their utmost power aiming at their object by different ways and means. Sometimes they deliver exhortations where they are, and then translate them into Arabic and send copies to their friends. At other times they travel amongst the people to lead them astray with their devices; they shew themselves men of pity and compassion to the poor, because they are sure that any whom they cannot gain over by fraud or guile, they will secure by money.

It is still more strange to find some that go about buying the holy books of the Old and New Testament printed in Rome, (a thing not to be endured,) and in place thereof giving their own books *gratis*, so that after a time the genuine holy books are not to be found, and there remain only *their* books, which are full of errors and deceits. Nor are they content with all this, but endeavour to draw over to them some of our flock, and send them to their own country to be instructed in their false doctrines, giving them to drink of their poison, and then sending

them back to scatter it among our Maronite people. There are many other things which it would be too tedious to enumerate. Wherefore, as we have perceived the snares and new doctrines of these seducers, who vilify and expose to ridicule the religion of Christ, ruining the Catholic faith to the notable perdition of souls; and in order that the deceit of these men may not go on augmenting, (of whom the apostle has spoken, saying, that they "do not endure sound doctrine, but seek out teachers after their lust, who lead them away from the path of truth,") and because souls are in peril of eternal damnation; for this cause, moved with paternal zeal and the duties of our calling, which urge us to have constant regard to the flock committed to us by our Lord Jesus Christ, and to give the medicines necessary to the disease with all celerity, because the danger of the patient admits no delay; therefore we, to whom is intrusted the church of God, desire to remove those perils of damnation to the souls according to the saying of the apostle, "Put away the enemy from among you." We therefore ordain and command, according to the directions of the sacred council of Lebanon, to all the Maronites generally and individually, of whatsoever state or condition, whether secular or regular, monk or nun, of whatsoever degree or dignity; and we enjoin, in the name of God, that henceforth none shall either keep in possession any of the above-named books, or shall sell, buy, or give them away to others; and moreover, shall not read them on any consideration, even though they be correct copies, according to the vulgate of Rome. And whoever shall find near him any of the said books, whether of the Old or New Testament, or books of sermons, or copies of their exhortations, or publications of their society, or books composed by them against the Christian religion; we order that all such aforesaid be either burnt by those who possess them, or brought to us at Kannoobino, because we cannot suffer such to remain in their possession. We further command our sons, individually and generally, and exhort them in Christ; and

we announce to them, that from the date hereof, we suffer not such books to be read by them, nor to be kept, sold, bought, or given away to others; nor to be esteemed as if they had been holy and divine books, as defined by the Council of Trent, in the fourth session, and the Council of Lebanon in the first chapter, at p. 15, No. 11; and in order to guard ourselves against books infected and corrupted by the craft of prevaricating heretics, we further absolutely forbid any one whatever, of the sons of our nation, to hold communication with the aforesaid, on any thing that regards the Christian religion; either by attending their sermons, or listening to their expositions or conferences respecting religion, or things of that nature. Furthermore, we suffer no person whatsoever to study in their schools, or to read in their compositions; and whosoever, after ten days from the publication of our order, shall disobey pertinaciously, or retard the execution, or impede the carrying into effect, and shall keep with him the aforesaid books, (which we have also been informed, were prohibited by Pius the 7th, of blessed memory) or shall read the publications of their societies, or the books composed by them against the Christian religion, or receive copies of addresses delivered by them, or hold communication with them in spiritual matters; or whosoever maliciously refuses to burn their books, or to present them to us as we have already directed; if he be of the clergy, he shall be, *ipso facto*, prohibited the exercise of his degree or calling; and if he be of the laity, he shall be put under excommunication, reserving his absolution to ourselves. Because such things, and occasioned by such persons, should be avoided, and diligently guarded against, in order not to defile the consciences of good men, by these evil practices.

This is what I feel bound to communicate to your loving charity, to the end that all may be put on their guard against holding intercourse or conversation with strangers, who come to divide the flock of our Lord; we being abundantly satisfied of your piety and religion, and obedience to the faith,

and disregard of the voice of strangers, particularly in a case like this. And we pray the Lord God to grant you all the heavenly gifts and graces, that you may fulfil all your wholesome duties, and hear that glad voice from the most holy lips of our Lord, "Come, ye blessed of my father, take possession of the kingdom prepared for you." This is what we desire for you from the bottom of our heart, and with all earnestness we give you our apostolic benediction.

No. III. *Declaration of Hannah Marone, Bishop of Hanna, and Maronite Patriarch's Vicar, Mount Lebanon.*

In the year 1823, two noble Englishmen, Messrs. Lewis Way and William Lewis, arrived to visit Syria; and declared their object, in a letter sent to Signor Gandolfi, which he laid before the Patriarch, and which was read by many persons, ecclesiastics and laity, who also took copies of the same. These Englishmen wanted a house on the mountain to spend the summer, and quietly receive instruction in the Arabic. Mr. Way enquired for a convenient situation, and resolved to go and see the hospital of Arissa. His journey took place in the month of June, and finding the convent of Antoura on his way, he deemed it expedient to pay a visit to Signor Gandolfi, and make him acquainted with his desire.

The next day, when he was setting out, the Signor told him that there was in that neighbourhood a house, i.e., the college of Antoura. "Let us go," said he, "to see it; and if it pleases you, you may inhabit it freely." They went, accordingly to see it, and after seeing, it was agreed that Mr. Way should take the place, and not seek for any other. He began to fit up the house on the 24th of June. Some days after, the Patriarch came to San Joseph of Antoura. Mr. Way sent his son with his physician, to pay their respects to the Patriarch, and the next day the Patriarch returned the visit to Mr. Way in the college, and was received politely, and informed of Mr. Way's desire to live in Antoura, and in the college of the Patriarch to whom it belonged, if he would give his consent.

To this it was replied, that the house was at Mr. Way's service, and that the vicar, Signor Giovanni, should lend any articles which might be required. Mr. Way told him that the college required many things, to which the Patriarch replied, "Settle the matter with my vicar." This conversation passed in the presence of many persons, among whom was Signor Gandolfi; and Giovanni seeing that such was the wish of the Patriarch and Signor Gandolfi, made an assignment of the place, and saw no impediment to granting it at a rent on lease. Signor Gandolfi set out in the middle of July, for Said and other places. Mr. Way was taken ill, and determined on going to Europe to re-establish his health. Wishing to know the circumstances of the college, and to complete the agreement, he wrote a letter to Signor Giovanni, of which the following is a copy:—

"*Most reverend and illustrious Signor,*

"Since the state of my health does not permit me to travel or to sojourn in this country, as far as I wished, I am desirous to know, distinctly, the circumstances of this house, the keys of which I received from your lordship, and the possession of which was confirmed to me by the Patriarch, who also said that the house should be at my disposal, and that your lordship was his procurator. Before I began to repair the house I told Sig. Gandolfi that I could not expend so much for only one year, nor solely for myself; unless I could have the privilege of leaving the house during my absence, in the hands of my friends, and sending thither English youths to acquire the Arabic language. To all this Sig. Gandolfi distinctly gave me a pledge that I might hold the house, and do whatever I pleased with it in that respect. Afterwards, I told him that it would be necessary to reduce the contract to writing. But the Signor said, that before he did so, he wished to make an arrangement, having for its object to put the house more entirely in his own power, that I might treat solely with him.

As the Signor is not here at present, and I cannot see him again before I depart, I wish to know from your

lordship if there be any objections or difficulties in respect of this affair.

My declaration, which you have seen, contains a pledge, which I here repeat, that my object in taking this house is not in any respect contrary to the Catholic church, Maronite or Syriac; my only object being to do good to the Jews in the Levant, and to have a house, in which my friends who come to this country, may take up their abode, or to which they may send some young men to acquire the Arabic language."

When this letter reached Signor Giovanni, he saw no impediment to the completion of the contract, and the covenants Mr. Way wished, because he had in his possession an order from his excellency the Emir Beshkir, stating that Mr. W. might live at Antoura, or any part of the mountain undisturbed. Besides, Mr. Way told Sig. Giovanni that he had paid for the rent of the house for the year 1823, four doubloons to Sig. Gandolfi, and therefore that the agreement for the college had commenced from the 24th of June, 1824; and as to the four doubloons, Sig. Gandolfi mentioned in a letter to Sig. Giovanni, that he had received them, and that they were in deposit. It followed plainly from all this, that Sig. Gandolfi is the person who rented the college to Mr. Way, although in an illegal manner; and that he had received the doubloons for that end. The vicar of the Patriarch thought he should gain much praise for this contract made with Mr. Way and his friend, for 100 dollars per annum. On the departure of Mr. Way, his friend Mr. William Lewis took the college into his care; and three months after, Sig. Gandolfi returned to Antoura, and went thence to visit Sig. Giovanni, to whom he presented an order of the Emir Beshkir, that the government of the college should be placed in the hands of Gandolfi. Having gotten such an order in his possession, he believed he could recover the rent of the college from the English gentlemen, the said college having anciently been in the hands of the Jesuits, the Maronite nation being proprietary of the place. Gandolfi made

no opposition to the establishment of the English in Antoura, and having in a conversation spoken with Mr. Lewis, he shewed all manner of friendship and politeness, supposing that the establishment would remain with him; and when he saw the contract made by Sig. Giovanni, he exclaimed, "It is very well; though Sig. Giovanni is vicar, still the college is in my hands; he has no further right." Sig. Giovanni as in duty bound, informed the Patriarch of the order shewn him, to assign the college to Gandolfi, although it belonged to the Maronite nation, and that he had rented the college for 100 dollars per annum, for the good of the nation. Hence it is evident that the Patriarch did not contradict any thing, knowing that his vicar made this contract; and he did not impede the establishment of the English in Antoura, after the departure of Mr. Way, although he had been sufficiently aware of their intentions in respect to the sacred books, since he himself had been presented with one of these books by the hands of an Englishman who was in Antoura; and for eight months after the contract, things went on with all tranquillity and peace.

Some enemies to this peace, did not fail to write to Rome things which never occurred, in order to make themselves friends in that city; and letters came to the Patriarch, to Gandolfi, and Sig. Giovanni. The Patriarch had it made known to Gandolfi, that he should tell the English to leave the college, (but in rude and authoritative language;) and that the contract made by Signor Giovanni was void, having been made without his concurrence. He afterwards accused Giovanni to the prince, without first saying any thing to him upon this subject, (as was his duty, being his agent,) he complained of Giovanni having made the contract, and maintained that the college belonged to him.

Mr. Lewis, who now inhabits the college, could not be driven from the place by force, as if he was a robber or murderer, whereas all the time he inhabited the college, was spent in peace; neither could Signor Gandolfi nor the neighbours deny this. It was incon-

venient also to an European and Englishman, to leave the college then, and it was his intention to take the college solely for one year according to the contract, because the place was not suitable. Signor Giovanni earnestly besought the Patriarch to take up the cause with temper and patient hearing, and love, as became him, and not to harass by the manner that he assumed. Before the contract was put an end to, Signor Gandolfi wished to lay the matter before the prince.— But afterwards, at the commencement of the year 1824, the Patriarch told Gandolfi to bring him word whether the English would leave the college or not? He replied, that with patience, he hoped they would leave; but now since they have the contract from Signor Giovanni, they think that they have a right to remain in the college, and that he had no right to make them quit; and that they were desirous to have enquiry made into the legality of the contract of Signor Giovanni. When the Patriarch received this answer of Gandolfi, he suddenly and falsely insinuated to the Emir Beshkir, that Giovanni had no right to make the contract without his knowledge, and that after the letters had been received from Rome, he made a second agreement with the English, a thing in the highest degree improbable; because when Mr. Way came, the prince gave him leave to establish himself in Antoura, and Signor Gandolfi gave him a dwelling during the last year in Antoura. Now it was not fit that the Prince should be ungrateful for the benefits received from the English; and in order to repay them, he joined with the Patriarch, and they accused Giovanni, and sent some soldiers to turn out the English, and give over the college to the Maronite nation. All this took place without the knowledge of his excellency the Consul at Beyrout being informed that the contract made by Signor Giovanni was void, not having the sanction of the Patriarch. Signor Giovanni immediately went to the Prince to explain the facts as they really occurred. He was not received, nor was any audience granted him.

They merely informed him, that the cause depended on the will of the Patriarch, who might regulate it as he pleased. When Signor Giovanni heard the sentiments of his Excellency, he set out for Cannubino, the residence of the Patriarch, and besought him earnestly that he would directly, and through the medium of others, endeavour to urge the Prince, to rid him of the troops, and the constant expences attending them. It was out of the Patriarch's power, either to write or give him any assistance, although his own vicar was the person thus tyrannically treated; and not being able to obtain any thing from the Patriarch, he returned to the Prince; and through some friends, besought him to remove the troops and all the charge. He received a definitive answer, That unless he brought the contract, or a decisive letter from the Patriarch, the troops should not be withdrawn, but daily increased and quartered on him; and Signor Gandolfi, though entreated, would not co-operate in any way, however plainly it was his duty to put an end to the business.

In fine, since the aforesaid bishop has seen the malignity of his own countrymen, and no reasons have been assigned, no pity or compassion manifested, he throws himself on the mercy of Mr. Lewis, hoping that the English gentlemen are desirous to do good to every one; and the said bishop has thus entreated Mr. Lewis to give up and resign the contract, as the following memorial addressed to him, certifies:—

“Most illustrious Sir,

“You are fully acquainted with the persecution to which I have been exposed from the Patriarch, who accuses me unjustly to the Governor. I am oppressed and harassed by several troops sent by the Governor, and am suffering loss and heavy expence, in consequence of having leased the college of Antoura to the English, and find no means of liberating myself from this tyranny, but to throw myself on your goodness and generosity, being persuaded that the said place is not suited to you, either as to the building itself, or the air. As I am unable to

convince the Patriarch, and the Governor will not listen to reason, I entirely throw myself at once upon your humanity and zeal, and beseech you to put an end to this persecution, by yielding your rights and giving me up the contract, and thus to relieve me from this oppression, for the love of God, and the good of your neighbour. And I will send you a manifesto signed by several persons of credit, to attest your honourable conduct. I trust in your kind-heartedness and good sense, to grant me this favour, and I shall never cease to remember the obligation."

When Mr. Lewis saw the whole circumstance, he interested himself, and took pity on a bishop so ill treated by his own people; he therefore granted the request, and gave up the contract for the college, and surrendered his rights in the college, only requiring time to provide another residence.

The end proposed is merely to write down the injuries which oppressed Signor Giovanni, because I do not wish to occasion loss to any one. This is the history from beginning to end; and it is certain that had such a circumstance taken place with any other nation than the English, it never would have terminated.

No. IV. *The following is the substance of the Grand Signor's Firman, prohibiting the distribution of the sacred Scriptures. (According to the Arabic translation from the Turkish.)*

After the accustomed and formal address to all bashas, moullahs, cadies, and governors, &c. &c. &c., it proceeds in words nearly to this effect:—

"Let it now be certified that at this epoch it has been ascertained, that bound books have been printed in Europe; viz., the Old Testaments, Psalters, and Gospels, and the History of the Disciples (or Apostles) at the end; of every sort two or three thousand, with an Epistle (or tract) in Persian. It is to such a degree, that there are arrived of them at this the residence of my exalted blessedness, of each kind two or three hundred, and with them four or five pieces of the Epistles (or tracts) in the Persian. By this means

have arisen amongst the heads of people and of the people themselves, disputations and apprehensions in a way of trouble and disturbance. And as it is fit that I should thoroughly put a stop to such doings, when they take place in my happy (or secure) dominions, during my reign, let the aforesaid books be sent back to Europe; and henceforth, if such of these said books should appear at the custom houses, information must be taken, and advice given thereof, at this my high and happy place of residence, in order that they be not sold or bought. Likewise, none of the Mussulmans in any place must take of these false (or worthless) books; and if any of them be met with, wherever it should be, let them be laid hold of, and cast into the fire to be burnt; and let it not be permitted that they be sold or bought in any country (or city). This is the state of my royal will and pleasure in this matter. And on this account, my royal edict has been issued from the throne of my kingdom, according to which, let the aforesaid books be returned.

And for this purpose, orders in blank have been sent forth from my Sublime Porte for Anatolia, Roumalia, and the Three Roads, separately, in firmans which have been written and expedited. Then you noble viziers, and two-tailed pashas, and moullahs, and cadies, and vice cadies, and all above-mentioned; of you, of you, it is demanded of you, that you should now give them to understand in the places under your jurisdiction, this order, and that you always take care and be diligent to do your best, that none of the Mussulmans should take of these aforesaid books, and with whomsoever there should be found of them, take them out of their hands, and cast them into the fire for burning. Be well united, and do your utmost to hinder their sale wherever they should be. This my glorious and mighty order has been purposely sent forth with one of the Aghas (or officers) of the Grand Vizier, and he is the distinguished among his equals, Mahomed Meheydden; may his power increase! And now, for this reason, the will of my royal person is, that you

should seek diligently, and in this business; shutting the eyes in any manner is permitted by no means. As soon then as my order comes to your knowledge, understand and act according to the forementioned, in the execution thereof, doing the duties with which you are charged, faithfully and unitedly. Be quick, and employ yourselves in a strict examination, and do nothing to the contrary. On the arrival, then, of this my lofty and noble firman, it is necessary that you obey with strict obedience its mighty contents. Let it be known and act accordingly, and take good care that you do not prevaricate, or obstinately act the contrary part in violation thereof. And be assured of this my sacred signature.

“Written in the middle of the honoured Shoual, 1239.”

LETTER FROM RABBIES MENDEL AND SAPIRA.

THE following is a translation of a Hebrew letter from the rabbies Mendel and Solomon Mendel Sapira, dated Jerusalem, January 24, 1824, addressed to the Rev. W. B. Lewis.

It was doubtless the divine providence that sent you, Sir, amongst us, and prompted you so kindly to step forward to protect us in the midst of our calamities, which have been brought upon us both, chiefly by the lower orders of the people amongst whom we dwell. Praise-worthy indeed is this benevolence, and may the Lord reward you! But who can answer for the good conduct of the Governor towards us, when you shall leave us? Who can tell that he may not, like Pharaoh of old, when once relieved from restraint, forget his promises, and redouble his anger against us? And to whom can we then flee for protection?

O! what can be said, if the present Governor should be recalled, and another appointed, who, like his predecessors, shall again tyrannize over us? We shall be without means of

redress, for all here seem alike determined to destroy us. But knowing that the English king is kind and compassionate, and that he and his allies, the Emperors Alexander and Francis, do protect, to the utmost of their power; those of our brethren of the house of Israel, that dwell in their respective dominions: and trusting that they will not suffer those deceivers who would lead the people to violence, contrary to the charge given by Jesus to his apostles, to proceed to act so unjustifiably: and having likewise been informed of the great exertions of Mr. Way, in our behalf, who, himself an Englishman, has endeavoured both by preaching and by his publications, to stir up the hearts of his hearers and readers to acts of kindness and benevolence, towards us, in whose steps we are eye-witnesses that you also have trodden; and recollecting your personal fatigues, shortly after your arrival here, in your endeavours to rescue us from the fangs of the Governor, who then made so unjust a demand upon our purses. Knowing, we say, all these things, we humbly pray you not to withdraw your kindness from us in time to come; well acquainted as you are with our poverty and low estate, and that we are bereft of all things. We therefore entreat you kindly to exert your influence with the English ambassador at Constantinople, and elsewhere. And particularly would we beg to know whether by your interference with the said ambassador, we might not be enabled to obtain a firman with the Sultan's seal affixed to it, for our repossession of a certain portion of land and buildings which belonged to our relatives, now no more, viz. to R. Judah the pious, and others, who purchased the same of the Turks, and erected houses, a college, and a synagogue thereon. In consequence of a plague that broke out some time after, and carried off the possessors, the Turks have re-entered upon the property, and now refuse to deliver up possession to us, although, after many researches, we have produced legal deeds; and yet the authorities here will pay no attention to our claim unless we can obtain a firman.

As one of us is about to go after

next Easter, on account of the above, to Stombol, we should be glad to receive your letters of recommendation to the ambassador at that place. May a heavenly reward await you.

Yours, &c. &c.

Signed, ISRAEL ASHKENAZI,

(For R. Mendel, in his absence,)

SOLOMON MENDEL SAPIRA.

THE REV. W. B. LEWIS'S JOURNAL.

(Continued from Vol. ix. p. 466.)

Safed, Nov. 30, 1823.—Some Jews called, principally of the Spanish or Portuguese congregation, and remained with me some time. One of them read a good deal in the Hebrew New Testament. He seemed much disconcerted, especially in reading the account of the birth of our Saviour. I understood his Spanish enough to make out that he declared to the other Jews that the whole was a falsehood.

Turning over to Mark, he asked, "Is this also the Gospel?" and appeared to be quite ignorant of the New Testament. Another asked if the Koran was added to the Word of God, as well as the New Testament. I offered him the Gospel, but he refused it, and indeed seemed to mind but little what I said to him. This evening a Sephardim Jew took a copy of the Testament, and thanked me. I was engaged for a time with Jewish boys, in reading the Psalter, and I pointed them to the Messiah as referred to in Psalm xxii. I am informed that many Jews are gone away on account of the troubles of the times.

Dec. 1.—I visited some Jewish families. Among the Jews that called was Signor D—, a native of Leghorn. He is an apothecary and physician, and has been nine years in this place. I asked him why so many Jews came to Safed, as it affords no advantage for trade or commerce? He said, they come to read Hebrew, and to die, as the place is within the precincts of the Holy Land; the land in which their forefathers Abraham, Isaac, and Jacob, &c. &c. sojourned. He tells me that, before the Greek war, there were many

arrivals every year from all quarters; but since the sea was shut up, the Jews come slowly, and many had fled on account of the sufferings they had been exposed to, since the unfortunate affair of the Farkhies with the Basha. All the Jews the Basha of Acre could lay hold of with impunity, have suffered very severely. The Dr. rejoices that he is a native of Europe. He thanked God (he said) for his lot, and that there was a Consul to protect him.

W. L. The Jews have been sufferers at all times.

Signor D. Yes, per tutti i secoli.

W. L. It is the duty of the Jews to consider why this has been the case.

I then asked him his opinion respecting the advent of Messiah.

Signor D. The coming of Messiah is uncertain—God only knows the time, the Jews do not.

Afterwards he read in the New Testament. I offered him the book, but he refused it, and said, If you have a book of medicine in Italian, I shall be obliged to you for it. Alas! the health of the body is much more thought of than that of the soul. Though the soul be diseased, men enquire not for the genuine balm of Gilead; nor for the great and true Physician. Signor D. estimates the present Jewish population of Safed, at about 400 families. He says there is a good deal of sickness here, and that in his opinion Tiberias is more healthy than Safed.

The young man who accepted the New Testament yesterday evening with thanks returned it to-day, saying, "This is not a book for the Jews." A boy likewise brought back a Tremellius which I had given him at his own request. All this is disheartening. I read, however, with another Jew, the 53d of Isaiah, and preached Christ to him. This must be done wherever the opportunity offers, whether the sinner be disposed to listen to the truth in love or to treat it with scorn. The conscience of the Missionary may be at rest, if he speaks with faithfulness, though it be with simplicity. "O Lord, help thou mine unbelief."

Dec. 2.—During the day, and in the

evening, Jews were continually sauntering in, and taking up the New Testament, &c. to read. I endeavoured to engage them in conversation on the subject of religion, but it was difficult. One asked me the meaning of some of the passages in the beginning of Isaiah. I said the 6th verse showed what great sinners the Israelites were. And that were the Messiah (so much longed for) to come now upon earth, those alone, who are delivered from sin, would be made happy by his appearance. All others must be punished; so that it was very necessary that men should be prepared for this second coming. I added, he will come indeed, to reign in glory; but the same Messiah has already been in the world to suffer; and this for the sins of mankind, according to Isaiah liii. Some of the Jews asked me if I had the Talmud. I told them the Talmud was not a good book. But that we should read and love the book of God every day.

The Jews, though generally poor in appearance, seem here to breathe a certain air of independence, which I have not seen elsewhere. There are very few Christians in Safed; and the Turkish quarters are so far off, that the Jews appear to be in a town which they may call their own; and as it were in their own country. Safed is not much noticed by travellers, either ancient or modern. It does not lie in a direct line between the places usually visited by strangers; and it possesses but little to attract the curious. I was struck, however, with a remark made by Fuller, with regard to Safed, in his *Pisgah sight of Palestine*, written upwards of 170 years ago. "Here," the author states, "the Jews live in the greatest liberty, (or rather in the least slavery,) of any place under heaven; having some tolerable privileges allowed them by the Turks, so that they who get wealth enough elsewhere, here seem to have some shew of a commonwealth. What shall we say (he adds) if this little place be left, still to keep possession, as an earnest, that God in due time, upon their conversion, may restore the whole country unto them."

Dec. 3.—The servant I had despatched to Acre, with a letter to the

vice consul, giving an account of the man's conduct at Dgiser, as well as to request him to procure me a passport from the Basha, returned to day with a Biourdy, (as it is called,) and a satisfactory reply. The man at the bridge is ordered to restore the money he took from the servants; and the mandate directs the Aga or commanding officer, to cause the delinquent to be properly chastised. There are two commanding officers residing here. One is the Aga of Safed, and the other, the Aga of the Dgiser district. I waited on them both with the order from the Basha, and I told them, that I did not wish the man to be punished, further than by being obliged to restore the money which he had taken wrongfully.

Two Muscovite Jews were with me this evening. I had a letter for one of them, but though I had several times asked after him, no one admitted that they knew such a person. These two Jews seem reasonable. Indeed, as far as I was capable of judging, the Muscovite or Polish Jews I have seen, give more cause for encouragement than the Levantine or Mediterranean. The latter are called Sephardim, and the others Ashkenazim. The Levantines are richer than the German or Muscovite Jews; but they are very worldly minded, and either tainted with infidel principles, or so ignorant and fanatical, as to decline all conversation on religious subjects. A good-humoured, gay-looking Jew from Constantinople, told me to-day, that he did not believe any Messiah was ever to come into the world. I told him to search the book of God well, and he would find that the Messiah had already come in the person of Jesus Christ. The Ashkenazim Jews are much more strict and learned in Talmudical principles than the generality of the Sephardim.

In walking amongst the Germans and Muscovites, I seem to feel myself, as it were, in Europe. They live as they used to do, and the men and women retain their European customs and manners as well as the dress.

I have heard that Messrs. Jowett and Fisk passed through Safed on their way to Jerusalem, and lodged one night in the house of one of the Rab-

bies. Safed is a good day's journey from Acre, and about the same distance from Tour, (Tyre.)

Dec. 4.—I visited three of the chief rabbies, and was all day in the company of Jews. Two of these rabbies belong to the company of the Chasidim, (חסידים,) and the other is of the Pharisees, (פרושים.) But rabbi Israel, the chief of the sect of the Pharisees, is at present in Jerusalem. Here, the Chasidim are more numerous than the Pharisees; the contrary is the case, I am told, in Jerusalem. Three of the chief Ashkenazim rabbies are natives of Russia, and the fourth comes from Austria. We had a good deal of conversation on the Talmud, as well as other points. David B—, a Polish or Muscovite Jew, praised it most highly. He said it treated on all subjects, and that in a manner not to be found elsewhere. "A man," he exclaimed, "may by the Talmud, understand astronomy, mathematics and all their branches; medicine, philosophy, morality, &c."

D. B. It gives explanations on all subjects.

W. L. Does the Talmud explain the Bible?

D. B. Without it, the Bible cannot be understood.

W. L. You have read the Talmud?

D. B. Blessed be the name of God. (*These words were frequently repeated in the conversation.*)

W. L. What explanation is given in the Talmud on Ezekiel xxxvi. 26?

D. B. You must know that no man's heart is truly a stone; but this heart of stone therefore signifies the heart which is in a wicked man; now when Messiah comes, wicked men will no more be wicked; and the heart will then be called a heart of flesh.

W. L. The heart of every man by nature is a heart of stone, because it is at enmity with God.

B. D. Certainly, there is a bad spirit as well as a good spirit in all men.

W. L. A man who dies with this heart of stone within him, can he be saved? What becomes of him?

D. B. The bad man must certainly go to the place not good.

W. L. Who then can be saved, that

dies before Messiah comes, if the Spirit of God is only to be given in the times of the Messiah?

D. B. But every man possesses the Spirit of God; for the soul of man is the Spirit of God; and surely Abraham, Isaac, and Jacob, were good men. And thus, in all ages, it will be found that there are good men who will be saved.

W. L. The passage before us is sufficient to prove that there is a Spirit from God distinct from the Spirit which is in man, by nature; and God for this desires to be enquired of: read verse 37.

D. B. This verse, you must see, relates to the increasing of the house of Israel like a flock, and to their restoration, and the rebuilding of their cities.

W. L. David prayed for God's Spirit: read Psalm li. 10.

D. B. Surely David prayed to be pardoned. But with respect to David, I must observe to you that the Talmud proves that there are different kinds of sins; the greatest sins, that is to say sins against God, and sins against man, as was David's case, originating only in the blood or affections.

W. L. In the sight of God there is no difference; sin is sin, and the least sin condemns the sinner; and it is not enough to be pardoned merely; the heart must also be cleansed.

D. B. It is washed surely, when tears of sorrow flow down from the eyes, as David wept.

W. L. But tears do not cleanse the heart. Supposing that a man has ruined his fortune by misconduct, will tears bring back his fortune to him, however much they are a sign of sorrow? We must receive a new spirit, that the heart may be sanctified. And now let me ask you on what account does God promise to give His Holy Spirit to them who pray for it?

D. B. Because God is good.

W. L. God is indeed good and gracious, but he is also a just God. Therefore, as a just God, he requires sacrifice.

D. B. The subject of sacrifice is too great for us to enter upon.

W. L. Your temple sacrifices of old,

showed, evidently, that God required a sacrifice to be made for the sins of man. Those sacrifices are long since passed away; and where do you think we must now look to find a sacrifice for the sins of mankind?

D. B. returned no answer, at least he said nothing distinctly to be understood.

W. L. We Christians believe that Jesus Christ was the great sacrifice for sin. That He was Messiah, and that He came into the world to take away sin.

D. B. Jesus Christ was not the Messiah, because it is declared by the Prophet Isaiah, that in the times of the Messiah, there will be no more war, nor wickedness; "that the wolf shall dwell with the lamb, and the leopard with the kid, the cow and the bear shall feed together, and the lion shall eat straw like an ox," &c.

W. L. These prophecies relate to the Messiah's triumphant state, or the times of his second advent. But there are other prophecies, which speak of Messiah in a state of humiliation on earth, and in a state of suffering for the sin of mankind: see, for instance, Isaiah liii.

D. B. (taking the Hebrew Bible,) I have read this chapter often.

W. L. We cannot read it too often. It is the Word of God. I beg you to read the chapter and to expound it.

D. B. True, it is God's Word, and cannot be read too often. For what reason is the plural pronoun (אנכי) affixed to the third word of the first verse?

W. L. For the same reason that we find א prefixed to the third word in Gen. i. 26.

D. B. This is another thing. Here God is speaking in council with the holy angels.

W. L. The great God, when about to create man, had no need to consult with angels; but he himself is here represented by the word אלהים which is plural. Proceed in the chapter.

He read, and paused in various places, and I endeavoured, at every pause, to shew him how this wonderful prophecy of Isaiah was accomplished in the person of Jesus Christ.

D. B. But here is a passage (ar-

riving at the last verse of the chapter) which was not fulfilled in Jesus Christ, "Therefore will I divide him a portion with the great," &c.

W. L. But it will be fully accomplished at the second coming of the Messiah.

D. B. Is not God good? Blessed be his great and holy name!

W. L. God is truly good.

D. B. If good, would God desire evil to be done? Blessed be his name.

W. L. Far from it.

B. D. If Jesus Christ was Messiah, was it not an evil and wicked deed of the Jews to crucify him?

W. L. And they have well suffered for it.

B. D. How?

W. L. In the destruction of their city; in their dispersion throughout the nations; and their sufferings for many ages.

D. B. The destruction of Jerusalem was not on account of the crucifixion of Jesus Christ; for it did not take place for a long time after this event.

W. L. But a few years elapsed.

D. B. Fifty years.

W. L. Not so much; little more than 30 years only; but even had it been 50 years after the crucifixion of Jesus Christ, the case would not have been altered. Why, I ask you, do you remain still a scattered people? Is it not because you still reject Jesus the Messiah?

D. B. But why do other people and nations suffer who acknowledge Jesus to be the Messiah? The Greeks, for instance, they have suffered under the Turkish yoke for many years.

W. L. Jews are not the only sinners in the world.

D. B. Very true.

W. L. And, speaking comparatively, real Christians are but few. God punishes the wicked Christians as well as Jews.

D. B. Others have pretended to be Messiah as well as Jesus Christ. There are accounts of twelve Messiahs. And about 120 years since a Jew of Salonica set himself up to be Messiah, and drew after him many followers. His head, indeed, was cut off by order of the Grand Signor. The sultan said to

him, "I shall cut off your head, but if you come to life afterwards in proof that you are Messiah, I will give you the Holy Land and great treasures." Many of his followers, however, continued firm after his death, and even to this day some of them are to be found, not only in Salonica but also among the Jews in Smyrna and Constantinople. A rabbi who died in Jerusalem last year believed this man was Messiah.

W. L. Jesus Christ predicted that many false Christs would come in his name, (the name of Messiah.) But the best way to prove who is the true Messiah, is to compare the words and actions, &c. of each with the ancient prophecies, and in none will you find the prediction accomplished but in the person of Jesus Christ.

D. B. We believe that Messiah, the son of Joseph, will be cut off for our sins.

W. L. The true and only Messiah was to be the son of David.

D. B. There will be two Messiahs. The last, who is to be the great and real Messiah, will be the Son of David. But the son of Joseph, or Ephraim, who is to die in battle, will also be Messiah. Jesus Christ was not Messiah; and until the time of Constantine Christianity made no progress in the world.

W. L. We can prove the contrary, even from heathen writers, who were the enemies of Christianity.

D. B. The time of Messiah's coming is uncertain; Elijah must first come, and this cannot take place on a Friday, as thus it would be but one day before Messiah's appearance in the world; and the Jewish people, anxious to see and to hear Elijah, would neglect the preparation for the sabbath, so that there would be nothing to eat on the next day.

D. B. having accepted a New Testament, bound up with the Prophets, the conversation here ended. I find I must acquire some knowledge of the Talmud, that I may be a better match for the Talmudists; and I want also the facility of speaking the Hebrew. To act with effect in this place, however, a knowledge of the German and Spanish is very necessary, especially in

reference to the more ignorant Jews; that is to say, the Jews that are not rabbies, or learned in Hebrew or rabbinical literature. The common language amongst the Levantines or Sephardim is Spanish, or a sort of Spanish, which I have heard called the *Lingua Franca*; and the language used commonly by the Ashkenazim is German. This remark is applicable to the two great bodies of the Jews in Palestine. At Damascus the Arabic is spoken; for the Jews there are for the most part natives; whilst the residents in Palestine (properly so called) or the Holy Land, are chiefly strangers, or the descendants of late settlers, and they use respectively the German and Spanish language. I heard to-day that many Jews come to settle in Palestine on account of their wives and mothers, &c. who are generally much more religious than the men, and have stronger feelings of attachment to the land of their fathers. Here they wish to live and to die, and hither many widows wander from all quarters. I am told it is not considered necessary for women to attend the synagogue—they may pray at home. (*To be continued.*)

MALTA.

EXTRACT OF A LETTER FROM CAPT. ATCHESON.

A LETTER from Captain Atcheson, secretary to the Maltese Society for promoting Christianity amongst the Jews, states, that the Committee have printed Tract, No. 38, of the London Society, in modern Greek and in Italian; and also a Tract containing the life of Abraham, (copied from Scripture Stories) in modern Greek. They have also translated No. 8. into modern Greek, and No. 28, together with Pinnock's Catechism of the History of the Jews, into Italian; and the translation and printing of several other Tracts of the London Society are in progress. After mentioning other matters of detail, not very important to our readers, he says,

On the next page are the queries which have lately been sent to all our correspondents with the view of registering for general use, all the information we can obtain under the several heads. We hope, that from the opportunities which our friends will have, of obtaining information from intelligent Jews and others well acquainted with their principal places of abode, we shall, in a short time, be in possession of every desirable particular concerning this people in the neighbouring countries. We have also suggested to our friends, to give a copy of these queries to any person interested in the state of the Jews, who may either possess good information respecting them, or who may have to travel among them; and to say how thankfully the London Society, or that established here, would receive any communications concerning this people. We have also suggested, that when any of our friends recommend the occupation of any new missionary station, they will endeavour to send with their recommendation, every particular which it will be useful for the parent Societies or their Missionaries to act on.

We subjoin the queries alluded to, thinking they will be found useful in directing the friends of Israel who may be travelling in parts where any Jewish population is found, to the points particularly to be attended to, with a view to collect useful information.

Queries which have lately been sent to the correspondents of the Malta Jews' Society.

Information wanted respecting the Jews at particular towns or districts.

1. The number of Jews in the town or immediate neighbourhood.

2. ————— Sects.

3. ————— Synagogues.

4. ————— Rabbies.

5. ————— Schools, what is taught in them, and how conducted?

6. ————— Scholars, male and female.

7. State of general information and literature.

8. Their religious, moral, and political state.

9. General occupations.

10. With what places have they communication principally.

11. How supplied with the Old Testament, with the New Testament, with Tracts?

12. The nearest depot of Scriptures.

13. What language do they usually speak; in what do they usually read and write.

14. To what extent are the Scriptures in the vernacular languages read by them, and which version is preferred?

15. What particular Tracts seem to have made the most beneficial impressions?

16. Are they visited, and how often, by Christian teachers?

17. Are any individuals known, who take an interest in the welfare of the Jews, who would take charge of a supply of Scriptures and Tracts for circulation among them, and would correspond with this Society?

Information wanted respecting the personal welfare of Missionaries proceeding from Malta to the neighbouring countries.

First, As it regards the outfit and preparations to be made in Malta.

1. What are the essential articles to be taken out from Malta, of wearing apparel, bedding, furniture, utensils, stationery, medicines, or other articles for personal use. First, for a single man moving about; Secondly, for a family?

2. What of the above can easily be obtained in the country?

3. Is it best to take out bills or cash from Malta?

4. What description is most useful to be taken from Malta?

5. Which is the best route from Malta to the station?

6. The usual mode of travelling from the place landed at, to the station; and the preparations to be made for the journey. The best description, size, and weight of packages for travelling.

7. The chief inconveniences to be anticipated on the journey?

8. The usual expence of the voyage and journey from Malta to the station.

9. The names of the British consuls or agents, at the principal places on the journey.

10. The names and residences of the principal native authorities on the route.

11. The most useful introductions for missionaries or travellers.

Secondly, As it regards the mission station.

1. What is the best season for a stranger to arrive in the country?

2. What are the healthy and unhealthy seasons of the year?

3. Are there any diseases peculiar to the station and seasons?

4. What precautions are to be observed regarding health?

The nature of the water, and how to be corrected?

The unhealthy winds, and how to be avoided?

The domestic means used by the natives to preserve health.

The medicine used by the natives.

Their diet.

What are the indigenous, medicinal, and poisonous productions?

What are the usual condiments used in diet?

What are the usual adulterations of food and physic?

The healthiest part of the country or town.

The healthiest part of the building or house.

The best hours for sleep, food, exercise, and study.

The names and residences of the best medical men and apothecaries.

5. What are the most useful medicines? Can they be obtained of a good quality, and easily, in the country?

6. The price of lodging with a native family, of house hire, servants, bread, meat, wine, and groceries, in the country.

7. What means are there for obtaining cash for bills; and the usual rate of exchange?

8. With what places have you communication?

9. The usual number of opportuni-

ties of receiving letters and packages from Malta, or other considerable places.

10. The usual mode of performing journeys into the interior. The expense of journeys to the principal places likely to be visited; the main precautions which a stranger must take on these journeys?

MEDITERRANEAN.

EXTRACTS OF A LETTER FROM REV.

C. NEAT.

A LETTER has been received from the Rev. Chas. Neat, dated Jan. 10, containing a continuation of his Journal, from which we extract as follows. Our readers will perceive from the concluding extracts that Mr. Neat has been visited with a severe illness; we are happy, however, to be enabled to state, that, through the divine mercy, he is now perfectly restored to health:—

Oct. 5, 1825.—I found a Barbary Jew waiting in the street. He accosted me as I entered the door, and enquired if I were the English Priest? and being answered in the affirmative, he expressed his wish to have a private interview. This, of course, I gladly acceded to, and began to address him in Italian, but found he did not understand that language. He, however, spoke English, although imperfectly. He related that he had been two years in England, and had taught Hebrew and Arabic at Oxford and Cambridge. In the former University he knew Dr. Nichol; in the latter, Professor Lee. He was also in the East Indies, and at Cochin, and the neighbourhood; he saw the Rev. J. Fenn, and the Rev. Mr. Church, and Mr. Henry Mortlock. Mr. Mortlock gave him a New Testament, on condition of his reading it through twice. This he promised, and more than performed, having read it through *five* times, and compared it with the Old Testament. He speaks highly of the New Testa-

ment, and declares his conviction of the Messiahship of Jesus. From the prophecy of Daniel's weeks he infers, that the time of Messiah's coming is long since fulfilled. Hearing this declaration of his belief in Jesus as the Christ, I desired to impress him with a sense of his *own need* of the Redeemer's obedience and atonement. He owned, with much apparent feeling, that he was a sinner. I asked what would become of his soul after death? In reply he related a fable to the following effect—"A king had a pleasant garden, in which grew delicious fruits. Two men wished to steal the fruit; one was blind, the other lame. After some consultation, the lame man mounted upon the blind man's shoulders, directed him to the spot where the fruit grew, plucked it and gave to his companion. They were detected. When the king came to punish them, one excused himself because he was blind, and could not find his way to the tree; the other, because he was lame, and could not walk to it. But the king punished both, inasmuch as the one had supplied the deficiency of the other; and thus their dishonest wish had been gratified. So the soul uses the agency of the body, and the body is under the direction of the soul, in the commission of sin; and both must be punished." Such was the substance of his fable, and he afterwards confessed that he had nothing to say in vindication of himself before God. I pointed him to the merits and sufferings of Christ. He seemed to know something of these great truths, and received my exhortation to cast all his sins upon the Saviour, with becoming meekness and humility. It is his intention to go to Marseilles, when he can obtain his clothes from the captain of the vessel, which brought him from Algiers; and ultimately to return to England to teach Hebrew and Arabic, and by this means to support himself. He says the Jews are cruelly treated by the Mahomedans in Barbary, and particularly at Algiers. His father and mother were both killed at Tunis, of which he is a native. I desired him to come to-morrow, and to read

some Hebrew with me, in order to hear how far his pronunciation accorded with mine, and to have some further conversation.

Oct. 7.---* (the Jew mentioned before) called. He informed me that the Jews in Barbary are numerous; but, with the exception of those at Tunis, very ignorant. He travelled on foot from Tangiers to Algiers. He met with a mountainous tract of country, commencing 60 miles from Algiers and reaching towards Tangiers. In this district lives an independent chief called Sheik Bagdadu. He has four principal towns, which are Bagdadu, 60 miles from Algiers; Schershel, Ihasahascha, and Tunis. This district is populous, and contains, at least, 4000 Jews. They are deplorably ignorant; know little or nothing of Hebrew, and can not read. Arabic is the vernacular tongue. The rabbies themselves are possessed of very little information; neither do these Jews keep the ceremonies, such as the passover, feast of tabernacles, &c. The difference between them and the Mahomedans seems to consist in little more than in the time of performing circumcision, (the Jews doing it when the child is eight days old, but the Mahomedans when he is 13 years,) and in their declaration of faith in the unity of Jehovah; the Jews say, "There is but one God," while the Mahomedans add, "and Mahomed is his prophet." But the Jews are sadly persecuted. If a Mufti knows that a Jew writes Arabic, he will cut off his hand. Nevertheless, the Jews are numerous. At Tunis, during the life of the late Bey, there were 15,000. Now they are oppressed by the Bey, and many have fled to other places; but about 9000 reside there still. At Tripoli there are 2500, at Algiers 3000. In this last place they are treated worse than at the others. The English Vice Consul at Algiers is a Jew, named Ben Salmon. His wife lives at Leghorn.

Oct. 13.---* came to me. I had given him Tremellius's Catechism. He read it to about nine other Jews who lodge in the same house. They said it was not good, and were un-

willing to hear more. To-day he wished a Hebrew New Testament; I gave him one bound up with the Prophets, desired him to compare the prophecies with their fulfilment in Jesus of Nazareth, and to point out these things to his Jewish brethren. This he promised to do. He told me, it is now the feast of tabernacles, that on the preceding night he had been in the Synagogue from half past ten until the morning; and there were 2000 Jews assembled. I made some enquiries about the manner in which they keep the feast, but could elicit nothing of importance. Booths, he said, were erected in their houses, and he offered to show me one. This offer I accepted, and we went together to the house of a Barbary Jew, where several Jews were lying about in extreme idleness. The booth was placed on the roof, and fitted up with bamboos crossed, and the apertures filled with myrtle. In this they eat and sleep. Should it rain at night, they consider it fortunate, and compare the drippings of wet, which fall through the booth, to the manna in the wilderness. The men only are permitted to enter; women, as inferiors, being excluded. I said, in passing from the booth, the time is fast approaching when you will keep the true feast of tabernacles in Jerusalem. My Jew seemed pleased with the prospect of doing so, but the other took no notice.

Oct. 14.—I had some interesting conversation with —* on the all important doctrine of justification by Faith. I endeavoured to show what the Lord requires in order to our admission into heaven, viz. perfect righteousness. This we cannot have in ourselves, because we are born in sin; neither can we obtain it by our own efforts, because "there is no man who liveth and sinneth not," and consequently our actions render us not righteous, but unrighteous. Therefore we must look from ourselves to Christ, who perfectly obeyed the law, and brought in everlasting righteousness, which, being placed to the account of true believers, renders them acceptable to God, and entitles them

to the joys of heaven. But forasmuch as we have sinned, the penalty of transgression, which is eternal death, has been incurred; Divine justice requires the punishment of sinners. We are, therefore, in danger of endless misery. From this Christ hath redeemed his people. He suffered, the just for the unjust, to bring us to God. By his death upon the cross, he paid the penalty due to our sins, and made complete satisfaction to Divine justice. His sufferings and death are the atonement for our souls, which all the ancient sacrifices prefigured. But you must *believe* in Jesus Christ, in order to your enjoyment of the benefits which by his obedience and death he hath procured for sinners. You must be truly sensible of your lost state by nature, and of your many sins in thought, word, and deed. For these you must be sorry in your heart, and then forsaking all dependence upon yourself, and giving up every other hope, you must trust entirely, with all your heart, to the obedience and atonement of Jesus Christ, for salvation. This is faith, and it is produced in the soul by the influence of the Holy Ghost. You must, therefore, pray earnestly to God for his Holy Spirit, that you may be born again, and become a partaker of the faith of God's elect. To this explanation of these precious truths the Jew listened with much attention, and repeatedly expressed his entire concurrence.—May God impress these things upon his heart, and make him a real disciple of Jesus!

Oct. 20.—Symptoms of an alarming character which had appeared for some weeks, during which I resisted the indisposition which I felt, overcame my strength, and obliged me to keep the bed. For more than a fortnight fever raged with such violence as to render all hope of my life vain. But it pleased God to rebuke the dangerous malady, and to spare me a little longer; so that at the end of a month my recovery was anticipated; and now, Dec. 21st, I have to acknowledge with gratitude that this anticipation is in a great measure realized.

GERMANY.

EXTRACT OF A LETTER FROM MR.

J. D. MARC.

THE following extract is taken from the letter of Mr. J. D. Marc, dated Frankfort, Dec. 4th, 1824.

Matters appear to draw nearer and nearer to some decisive event, when the Jews who are friendly to Christianity, will exert some leading influence on the opposite party. I have been requested by some of them to compose a confutation of a certain verbal tradition, which is in circulation among the Jews; and when it is published, they promise to come openly forward in opposition to the bigotted party, and to call the rabbins to account, several of whom, it is said, would not be displeased with such a step.

In presenting this extract to our readers, we deem it necessary to observe that other agents and correspondents of the London Society, have frequently expressed themselves in terms as sanguine as Mr. Marc, anticipating great results, which they consider close at hand. We think we should not be justified in withholding this fact from our readers; but it is our decided opinion that these warm-hearted writers are far too sanguine. It seems to us that this is the seed time only, and that there can be as yet no rational ground to expect the harvest. The work we have in hand derives no advantage from these ardent anticipations; and the disappointment of hopes thus raised may cause the love of many to wax cold. We have daily evidence that the work is actually in progress; but the vast extent of the field to be cultivated, and the disproportionate number of labourers, make it evident that many years must elapse ere the seed can well be scattered through it.

DOMESTIC.

ANNIVERSARY OF THE CHICHESTER
AUXILIARY SOCIETY.

THE Annual Sermons were preached at St. John's Chapel, Chichester, on Sunday, the 30th of January, that in the morning by the Rev. C. S. Hawtrey; collection 14l.; and that in the evening by the Rev. Wm. Marsh, collection 8l. Sermons on the Jewish subject were also preached by them at two other churches, but without collections.

On Tuesday, the 1st of Feb. the Annual Meeting was held at the Town Hall. The chair was taken by H. Plumtree, Esq., and the resolutions were moved and seconded by I. Marsh, Esq. and the Rev. Messrs. Hawtrey, Simeon, Jacob, Bliss, Sargent, Raikes, Barbut, and Horne. Collection at the doors, 14l.

On Wednesday the 2d, the deputation proceeded to Romsey, where a meeting was held in the evening at the Town Hall, for the purpose of forming an Association in aid of the Parent Society, which was numerously attended. The Right Hon. Sir George Rose kindly took the chair on the occasion, and accepted the office of President of the Association. The following officers and committee were also appointed:---

The Worshipful the Mayor,
Rev. John Ford, Curate of Romsey,
Rev. John Lewis, Curate of Timsbury,
Wm. Footner, Esq.
W. Sharp, Esq.
J. Beddome, Esq.
Mr. Godwin Withers,
Mr. Charles Godfrey,
Mr. Wheeler,
Mr. Doswell.

The Resolutions were moved and seconded by Rev. C. S. Hawtrey, and Bradley Winter, Esq.; Rev. C. Simeon, and J. Beddome, Esq.; Rev. J. Crabbe, and Mr. Aldridge; and the Rev. W. Marsh, and C. S. Hawtrey. The collection at the doors was 14*l*.

FORMATION OF AN AUXILIARY SOCIETY AT GUILDFORD.

Our friends proceeded to Guildford on Thursday the 3d, and the Rev. C. Simeon preached a sermon in aid of the cause in the evening, at Stoke Church, Rev. Mr. West, Rector, to a numerous congregation: collection 13*l*. 5*s*. 5*d*. On Friday morning, the 4th, a Meeting was held at the Hospital, for the purpose of forming an Auxiliary Society for Guildford and its neighbourhood. Henry Drummond, Esq. of Albury Park, kindly presided on the occasion. The meeting was numerous and respectfully attended. Resolutions were moved and seconded in the following order, by the Rev. Messrs. Cole and Hawtrey, R. Wolfe, and C. Simeon, W. Marsh and H. McNeile, James Mangles, and H. Stower, Esqrs., Wm. Haydon, and J. Shebbeare, Esqrs. We have the satisfaction of adding the appointment of the following gentlemen as officers of the new Auxiliary.

Patron.

The Right Hon. Lord Onslow.

President.

H. Drummond, Esq.

Treasurer.

William Haydon, Esq.

Secretary.

The Rev. H. McNeile, M.A. Rector of Albury.

Committee.

Rev. Messrs. Wolfe, Cole, Thomas Haydon, Esq., Joseph Haydon, Esq., J. Smallpiece, Esq., J. Shebbeare, Esq., with power to add to their numbers.

The collection at the Meeting was 13*l*. 3*s*. 3*d*. and the subjoined donations and subscriptions have been received.

Donations.

Right Hon. Lord Onslow	10	10	0
James Mangles, Esq.	10	10	0
Hon. Col. Onslow	5	0	0
Mrs. Delap	5	0	0
Miss Gibson	1	0	0

Subscriptions.

Rev. C. Jerram	1	0	0
Rev. W. H. Cole	1	0	0
Rev. H. McNeile	1	0	0
S. Shebbeare, Esq.	1	0	0
Rev. S. Griffith	1	0	0
Mrs. A. Onslow	1	0	0
Miss Mangles	0	10	0

Collections.

By Rev. Mr. B. Wolfe, at			
Crawley	2	14	8
By Mrs. Haydon	7	9	10

NOTICE.

Two Sermons will be preached at the Episcopal Jews' Chapel, on Sunday, March 6th, in aid of the Ladies' Association for sending Missionaries to the Jews. By the Rev. HUGH McNEILE, M.A., Rector of Albury, and Chaplain to the Lord Lieutenant of Ireland.

In consequence of the above Sermons, the Lecture on the Types will be deferred till Sunday evening, March 13th. Subject---

THE TRESPASS OFFERINGS.

A Meeting of the Committee for the dismissal of three Missionaries to the scene of their labours, will be held at No. 32, Sackville-street, Piccadilly, on Tuesday evening, March 1, at seven o'clock precisely.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Friend of Israel, hy Miss E. Walker	1	0	0
Rickfard, Thomas, Esq. Caversham.....	10	10	0
Simcoe, Mrs. Wolford Lodge, Honiton(For Palestine Fund)	20-	0	0
Two Sisters, by Rev. C.S. Hawtreys.....(Do.).....	2	2	0
J. Vaillant, Esq. Montague-street, Russell-square	3	15	0
Walker, Miss E. Gestingthorpe, further Profits from a Poem entitled "The Months," in addition to £4. 10s. paid to the Guildford Association	1	10	6
York, late Mr. Richard, Kirton, Lincolnshire, deducting Legacy Duty and expences.....	44	0	0
Chichester, hy J. Marsh, Esq.	60	0	0
Colchester, Society, by C. Boutflower Esq.			
For General Purposes	203	1	6
Heb. Old & New Tests... ..	27	13	10
Palestine Fund	17	17	11
Foreign Schools & Miss.	15	18	1
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	264	11	4
Exeter Ladies', hy Mrs. Bingham.....	24	11	8
Gloucester Society, hy A. Maitland, E. q.	82	19	0
Hereford, hy Mrs. Lowe	60	1	2
Hull, hy J. Hudson, Esq. jun. Don. of Miss Brook, of Bridlington	10	0	0
Do. Legacy of the late Mrs. Anne Jarratt, of Sculcoates, deducting Legacy Duty ..	90	0	0
Ireland, by the Rev. Wm. Bushe	150	0	0
Knaresborough, by Rev. H. J. Ingilby	20	10	0
Launceston, Cornwall, by Miss G. Edgecombe	6	12	0
London: Clapham, by Jos. Wilson, Esq. ..	180	0	0
Maidenhead, hy Mrs. Bishop.....	11	11	0
Norwich Ladies, by Miss Hancock, ..			
For Gen. Purp. deducting exp.	100	11	11
Schools	53	12	0
Heb. Old & New Tests. ..	112	0	10
Palestine Fund	63	15	3
	<hr/>		
	330	0	0
Plymouth & Devonport, by J. H. Dawe, Esq.....	15	0	0
Reading, by Miss Hooper, her Life Subscription ..	10	10	0
Sanderstead, Surry, (Rev. John Courtney, <i>Rector</i> ,) collected after a sermon hy him.....	11	6	4
Scotland: Brechin Society for Jews and Missions, by Rev. I. Saunders	8	0	0
Stansted, by Rev. E. Horne .. (For H. O. & N, T.)	24	0	8
Wilmington, Sussex, by Rev. R. P. Blake	15	0	0

NOTICES TO CORRESPONDENTS.

Textuarius on Dr. Kennicott's amendment of the English version of Isaiah, ix. 3, has been received, and will probably be inserted.

Eloa's last letter, and A. O. have been received.

The donation of 10l. from Mrs. Giffard, of Nerquis Hall, Chester, has been received, and shall be applied as she directs.

A. S. Senex's last communication is received; we will thank him to inform us whether we have his permission to abridge the remarks on Rabbi Crooll's communication, which he formerly sent us; in its present form his paper is too long for insertion.

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